A

SUMMARY

OF

UNIVERSAL HISTORY,

FROM

THE CREATION

TO THE

PRESENT TIME.

IN LETTERS FROM A FATHER TO HIS SON.

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EIGHTH ÆRA.

OF

Univerſal Hiſtory,

Commencing in the Year 476, *and ending in the Year* 800.

FIRST LETTER.

IN this Æra, I ſhall firſt treat of the Eaſtern Empire, and the other countries of Aſia. The tyrannic conduct of Baſiliſcus, who was on the Conſtantinopolitan throne, ſoon produced a revolution in favour of Zeno, and the depoſed monarch, his wife and children, ſoon after pe-

riſhed from ill treatment, in the priſon to which they were confined.

The reign of Zeno, which he diſgraced by many acts of cruelty, was alſo afflicted by ſeveral inſurrections. Marcian his ſon-in-law, who was at the head of one of them, was defeated and thrown into a monaſtery: and Leontius the governor of Syria who conducted another loſt his life on the occaſion. The Empire likewiſe ſuffered ſeverely by the inroads of Theodoric king of the Oſtrogoths, till at length it was relieved from them, by that Prince's thinking Italy a better theatre for his ambition.

On the death of Zeno in the year 491, the purple was conteſted by his brother Longinus, a man of infamous character, and Anaſtaſius a perſon of great popularity. The latter proved ſucceſsful, and his competitor with his principal followers were put to death. Anaſtaſius was able to defend himſelf, againſt the Perſians, Saracens, Bulgarians and Getæ or Goths, all of whom at different times attacked him. To another enemy, the Heruli, he thought proper to give a ſettlement in Thrace, on the terms of

ſerving in his armies when required. He alſo thought it neceſſary to ſecure Conſtantinople on the land ſide, by a great wall with towers at proper diſtances. His reign was greatly afflicted by religious diſputes, between different Chriſtian ſectaries. Though he took part with none, he declared, that any of the clergy who diſturbed the public tranquillity, ſhould be deprived of their ſituation. And he found it neceſſary firſt to expel Euphemus the patriarch of Conſtantinople, and afterwards Macedonius his ſucceſſor; but, though they well deſerved it, he thereby became extremely unpopular.

Juſtin, the next emperor, though of mean birth, and perfectly illiterate, had raiſed himſelf by his great natural talents. He ſuppreſſed ſome conſpiracies, and having firmly ſeated himſelf on the throne, declared war againſt Cavades, king of Perſia, who was the aggreſſor. In this his arms proved ſucceſsful under the conduct of his general Belliſarius, who highly diſtinguiſhed himſelf.

Juſtinian, the nephew of Juſtin, had been appointed to the Imperial dignity, and on the

death of the latter in 526, the ſole power devolved on him. In the year 532, peace was concluded with Perſia on the terms that each ſhould ſurrender the places taken; but Juſtinian was to pay 1000 pounds weight of gold, to Coſroes II. the then Perſian monarch.

Various tumults in different reigns had taken place at Conſtantinople, which I did not think worthy of notice; but at this time there happened one of great magnitude. The people had become extremely diſſatisfied with the conduct of Juſtinian's miniſters; and a large majority of the citizens, now revolted, at the ſame time declaring Hypatius, the nephew of Anaſtaſius, their Emperor. Juſtinian was ſo alarmed, that he would have inſtantly fled, had not his Empreſs encouraged him to defend the palace to the laſt. In this critical ſituation, Belliſarius arrived with a conſiderable force, as did alſo Mundus, the governor of Illyricum, at the head of a body of the Heruli. They then took the city by aſſault, in which 30,000 of the citizens, who were for the moſt part unarmed, were put to death; and Hypatius, and his brother Pompeius, falling into their hands were beheaded.

From the year 533, to 541, Belliſarius was employed, firſt in Africa againſt the Vandals, and afterwards in Sicily and Italy. Having during this period obtained many important victories, he was juſtly honored with a triumph. But though the arms of Juſtinian were thus ſucceſsful under the conduct of Belliſarius, they were not ſo in other quarters. The Hunns had ravaged Illyricum, carrying 120,000 perſons into captivity. The Armenians had revolted, and Coſroes king of Perſia, who inſtigated it, plundered Syria and other places. Under ſuch circumſtances, Juſtinian made a new treaty with the Perſian monarch. By it he was to give him 5000 pounds weight of gold in two months, and 500 more annually. In return Juſtinian was to get back the places which had been taken from him, and in future, the Perſians were to prevent the barbarous nations from attacking the Roman Empire, by certain paſſes called the Caſpian Gates.

Coſroes having almoſt inſtantly broken the treaty, Belliſarius was ſent againſt him. He ſpeedily changed the aſpect of affairs; but being

wanted in Italy, a truce was agreed to; and on its expiration, Juſtin, who then commanded the Roman forces, gave the Perſians ſuch an overthrow, as brought about a peace, not unfavorable to the Eaſtern Empire.

Belliſarius, after adding to his former glory, at length returned to Conſtantinople, with the reſolution of giving up the remnant of his days to retirement and peace. His ſervices however again became neceſſary, for the Hunns, in the year 558, broke into Thrace, threatening Conſtantinople itſelf. Thus called on, the aged Belliſarius aſſembled ſuch forces as the time permitted, and with his uſual ſucceſs, the invaders were forced to abandon their enterpriſe. This adding to his popularity with all ranks of people, he was repreſented to Juſtinian, by the envious courtiers, as highly dangerous. He was therefore diſgraced, and reduced to beggary. According to ſome accounts, his eyes were alſo put out: but all authors agree, that Juſtinian being undeceived, reſtored him to favor. About the ſame time a real conſpiracy was detected. This was headed by the Emperor's three favorite miniſters,

one of whom thereupon deſtroyed himſelf, and the other two were executed; not long after which Juſtinian expired.

Under Juſtinian, ſurnamed the Great, the provinces of Africa formerly conquered by Genſeric, the iſland of Sicily, with almoſt all Italy, were ſubjected to the Eaſtern Empire. The vaſt improvements he cauſed to be made in the public works and buildings, alſo added to his fame: but nothing has ſo much contributed to render his name memorable, as the code of laws which he eſtabliſhed.

Juſtinian, at the commencement of his reign, employed a number of the ableſt civilians, at the head of whom was Trebonianus, to digeſt all the laws ſince the reign of Adrian, into one complete ſyſtem of juriſdiction. This was executed in leſs than three years, and was made the law of the Empire. It was ſoon followed by another work, called the Inſtitutes, containing the firſt principles on which the laws of the new code were founded. Next came the Pandects, which were a digeſt from 2000 volumes, containing the writings and opinions of former Emperors.

In the 8th year of Juſtinian's reign, he ſubſtituted another code, with ſome alterations from the firſt, and it was called De Repetita Prælectione. This latter contained 12 books and 776 articles: and the laws which were afterwards enacted by him were compriſed in one volume. Juſtinian was poſſeſſed of all thoſe good qualities which conſtitute a great prince, and is juſtly conſidered as the laſt of thoſe Emperors who did any thing eſſential, to the greatneſs or happineſs of the Eaſtern Empire.

Juſtin II. the nephew of the late Emperor, next filled the Conſtantinopolitan throne, which he almoſt inſtantly diſgraced, by ſeveral wanton executions. It is poſſible that inſanity might have occaſioned this thirſt of blood, as he afterwards became a lunatic during a part of his reign. When that calamity happened, his Empreſs ſolicited peace of Coſroes II. King of Perſia, at the ſame time repreſenting her huſband's ſituation; and that monarch, inſtead of taking advantage of it, generouſly agreed to a truce for three years. At the end of that period, the war being renewed, Juſtinian the Roman Ge-

neral obtained a deciſive victory, after which he ravaged Perſia with fire and ſword. By the aid of the Turks, a people ſituated on the Tanais, and who now begin to make their appearance in hiſtory, Juſtin was alſo able to withhold a tribute that Juſtinian had thought proper to grant, to a people called the Avari. In Italy, during this reign the Lombards erected their kingdom, owing to the Emperor's diſgracing Narſes, the General who had ſucceeded Belliſarius; but the account of it will come in better elſewhere.

On the death of Juſtin, Tiberius II. who had governed with great propriety during the Emperor's inſanity, was raiſed from the rank of Cæſar, to the ſupreme power. This was chiefly owing to the Empreſs Sophia, who now expected his hand. He had however no ſooner aſcertained his elevation, than he declared another lady his Auguſta. The enraged Sophia thereupon attempted to raiſe Juſtinian the commander of the forces, to the Imperial dignity. It however proved abortive, and Tiberius contented himſelf with diſmiſſing Juſtinian from his office; at the ſame time puniſhing Sophia, by ſeizing the wealth ſhe poſſeſſed.

Mauritius, to whom the command of the Eaſtern forces was now entruſted, gave Hormiſdas king of Perſia ſuch a defeat, as obliged him to conclude a peace highly deſirable to the Romans. For this the ſucceſsful general was rewarded with a daughter of Tiberius, and the rank of Cæſar: and on the death of his father-in-law, in the year 586, he ſucceeded to the Empire.

Mauritius having made peace with Perſia now marched in perſon againſt the Avari, who had broke into Thrace: but they retired without engaging, in conſequence of a plague, which had greatly reduced their army. They then propoſed to the Emperor, to give him up ſome thouſands of his ſoldiers whom they had taken priſoners, at the ſame time demanding a very trivial ranſome. This was refuſed by Mauritius, as moſt of them had ſhowed a mutinous diſpoſition prior to their captivity. Enraged at this anſwer, the king of the Avari put them all to the ſword: and a general diſaffection took place amongſt the ſubjects of the Emperor.

On a renewal of hoſtilities by the Avari, another army was ſent againſt them, commanded firſt by Priſcus, and afterwards by Peter the Emperor's brother. But theſe forces, who were ripe for revolt, receiving ſome orders that were diſagreeable to them, raiſed Phocas to the purple. The uſurper then marched to Conſtantinople which immediately received him; and Mauritius, his family and friends, were exterminated.

Narſes, who had been diſgraced by Juſtin, but reſtored by Mauritius, in vain endeavoured to revenge the death of the latter. After holding out for ſome time, he at length ſubmitted on the moſt ſolemn aſſurance of being forgiven. Phocas however, regardleſs of his engagement, burned him alive; and giving ſcope to his thirſt of blood, he executed all, who were either objects of his fear or of his reſentment.

Phocas who was now every where deſpiſed and deteſted, had a conſpiracy formed againſt him at Conſtantinople, which did not ſucceed, but fell on thoſe who were chiefly engaged in it. Another in Africa under Heraclius had a different termination. Conſtantinople was beſieged

and taken; and Phocas, being dragged into the preſence of the conqueror, by a man whoſe wife he had debauched, was inſtantly executed.

Coſroes III. of Perſia, encouraged by the death of Narſes whom he dreaded, and by this civil war, had attacked and conquered moſt of the provinces adjacent to his dominions. Heraclius, having in vain ſolicited their reſtoration, took the field with great ſucceſs. The Perſian monarch in revenge perſecuted the Chriſtians who were his ſubjects. He alſo ſtirred up the Avari, Hunns and Sclavonians, to attack the Empire in Europe. Heraclius however by his courage and good conduct baffled all the deſigns of his enemies; and Coſroes being depoſed, his ſon and ſucceſſor Siroes immediately concluded a peace, by which every place taken by his father was reſtored.

The end of Heraclius's reign was as unfortunate, as the beginning was proſperous. Mahomet, the founder of the Saracen Empire, had made but little impreſſion on the Greek territories: but it was not ſo with his ſucceſſors. Abu-

beker defeated the Emperor's forces in Paleſtine: and Omar the next Caliph, by himſelf and his Lieutenants, conquered that country, together with Syria, Phænicia, Egypt, and a part of Lybia. Whilſt this aſtoniſhing ſucceſs was attending the Saracen arms, Heraclius, inſtead of exerting himſelf in the field, was entirely engaged in religious diſputations: the eſtabliſhing the doctrine of one will in Chriſt, inſtead of two, being to him a greater object, than the repulſing the conquering Arabians.

In 636, Heraclius was ſucceeded by his ſon Conſtantine IV. This prince is ſuppoſed to have been poiſoned, in a few months after his elevation, by his ſtep-mother Martina, who thereby procured the purple for her ſon Heracleonas. This accuſation ſeems well founded, as the ſenate in a very ſhort time cauſed the latter to be depoſed and baniſhed, together with Martina, after he had his noſe cut off, and her tongue plucked out. Conſtans, the ſon of Conſtantine, and grandſon of Heraclius, was then inveſted with the Imperial dignity.

In the year 647, Conſtans had the mortification of ſeeing the Empire ſtill further diſmembered by the Saracens. They conquered the African provinces, which Belliſarius had formerly taken from the Vandals; and the iſlands of Cyprus, Aradus and Rhodes, likewiſe fell to them. Armenia was alſo attacked, but fortunately for Conſtans, they became at this time torn by diſſenſions at home, which checked the progreſs of their arms. They therefore made peace, on the terms of keeping all they had conquered, at the ſame time paying annually 1000 nummi, with a horſe and a ſlave, as an acknowledgment of holding thoſe territories under the Eaſtern, or, as I ſhall hereafter call it, the Greek Empire. Conſtans had alſo to oppoſe the Sclavi, who inhabited the country from them called Sclavonia, but he beat them in ſeveral engagements.

Towards the cloſe of his life, this Emperor murdered his brother, on account of the popularity he had acquired; but from that moment he conceived himſelf haunted, and in vain endeavoured to fly from thoſe feelings, by a conſtant

change of place. The reſt of his reign was oppreſſive, and unfortunate. His armies were beat in Italy by the Lombards, and in Aſia by the Saracens, who had renewed hoſtilities. To raiſe ſuch ſums as he wanted, he plundered the people without mercy, and ſtripped the churches of their richeſt veſſels and ornaments. At length he was murdered at Syracuſe, where he had rendered himſelf peculiarly odious.

The Syracuſans now took upon them to give a head to the Empire. His name was Mezizius, but, the arms of Conſtantine Pogonatus, the ſon of Conſtans, ſoon prevailed, and his competitor was put to death. The people of Conſtantinople now required that Pogonatus ſhould aſſociate his two brothers in the government, aſſigning as a reaſon, that it would then reſemble the Trinity. Inſtead of complying, the new Emperor had the principal perſons concerned put to death, and he puniſhed his brothers, by depriving them of their noſes.

Sicily, Thrace and Cilicia were in this reign overrun by the Saracens, who at length laid ſiege to Conſtantinople itſelf. This they con-

tinued for ſeven ſummers ſucceſſively, abandoning it during the intervening winters. But not being ſucceſsful, and their arms meeting ſome checks elſewhere, they concluded a truce of thirty years, on the following terms: the Saracens were to keep all they had conquered, but in return they were to pay annually 3000 pounds weight of gold, together with fifty ſlaves, and as many horſes. Pogonatus alſo entered into a treaty with the Bulgarians, who had proved extremely troubleſome, and to whom he now thought proper to grant a penſion. The ſixth œcumenical council was held during this reign at Conſtantinople, the chief object of which, was the condemnation of the Monothelites, or thoſe who held but one will in Chriſt.

In the year 685, Juſtinian II. ſucceeded his father Pogonatus. He had ſome unſucceſsful wars with the Bulgarians and Saracens; and the cruelties and oppreſſions exerciſed by his favorites, Stephen and Theodotus, conduced ſtill more to render him odious. Conſcious of the deteſtation in which he was held, he reſolved to ſupport his authority by fear, for which purpoſe, he de-

termined on a dreadful maſſacre. It was however prevented by a timely revolt, headed by Leontius, who had liſtened to ſome predictions as to his own elevation. The populace ſoon declared for him, and after burning Stephen and Theodotus, and baniſhing Juſtinian, firſt cutting off his noſe, Leontius was acknowledged.

This happened in the year 694, and much about the ſame time the Romans ſettled in the African provinces roſe upon the Saracens. They however found themſelves too weak to do any thing effectual; and abandoning Africa altogether, retreated to the iſland of Crete. They now meditated taking Conſtantinople by ſurpriſe, and having elected one Apſimar Emperor, they ſucceeded. Leontius, in his turn, now loſt his noſe, and ended his days in a monaſtery.

In the midſt of theſe troubles Juſtinian found means to obtain the aid of Trebelis, the king of Bulgaria, with whoſe aſſiſtance he took Conſtantinople, and remounting the throne, his enemies were put to death. He then rewarded Trebelis by a conſiderable territory; but as ſoon

as he thought himſelf able, he engaged in a war to regain it. In this attempt he proved unſucceſsful. He then revenged himſelf on his own ſubjects in the provinces of Cherſona and Boſporus, who had formerly ſhewn themſelves diſaffected, and numbers were put to the ſword. Thoſe however that eſcaped, headed by Philippicus, an experienced officer, made a ſucceſsful revolt, and in the year 711, they had the ſatisfaction of ſeeing Juſtinian publicly executed.

During the ſhort reign of Philippicus, he held a council of biſhops, in which the doctrine of the Monothelites, or that of one will in Chriſt, was eſtabliſhed. But the Bulgarians entering Thrace, and the Saracens making an attack in another quarter, a revolt was the conſequence. This was in favour of one Anaſtaſius, and Philippicus loſt his eyes and his crown. Another revolt almoſt immediately transferred this precarious ſceptre to Theodoſius, Anaſtaſius being ſent into baniſhment. But Leo, the commander of the forces, finding the army ſubſervient to him, quickly obliged Theodoſius and his ſon to abdicate, and take orders. This happened in

716, and Leo, from his hatred to image-worſhip, is diſtinguiſhed by the additional name of Iconomachus.

The beginning of Leo's reign was critical, the Saracens proving ſo ſucceſsful, as to lay ſiege to Conſtantinople. The Emperor however exerted himſelf ſo effectually, as to baffle not only their attempts, but alſo thoſe of Baſilius, who had taken the purple in Sicily, and Anaſtaſius, who had obtained the aid of the Bulgarians. Both theſe competitors, together with numbers who had joined them, loſt their lives: and Leo having thus ſecured his throne, united his ſon Conſtantine Copronymus in the Imperial authority.

Leo now iſſued his edict againſt the worſhip of images. This produced a tumult at Conſtantinople, which was put down, with a great effuſion of blood. In his Italian territories it alſo created a revolt that had important conſequences. This being chiefly occaſioned by Pope Gregory II. Leo ordered him to be ſent to Conſtantinople, dead or alive. But the people of Rome, who were zealouſly attached to their images,

ſolemnly bound themſelves to ſupport Gregory. Leo then equipped a powerful naval armament to enforce his authority. It was however wrecked in the Adriatic, and having no other method left to puniſh Gregory, he ſtopped his revenues in Sicily and Calabria; thoſe countries ſtill acknowledging the Eaſtern juriſdiction.

In 731, Conſtantine Copronymus obtained the ſole authority on the demiſe of his father. He began with leading an army to oppoſe the Saracens, who were again attempting to enlarge their boundary. During his abſence, a dangerous revolt took place, headed by Artabaſdus, who was married to the Emperor's ſiſter. This inſurrection was fomented by Anaſtaſius, the Patriarch of Conſtantinople, who ſwore, on what he aſſerted to be the wood of the true croſs, that he had heard Conſtantine declare Chriſt was a mere man, and born in the ordinary way. This for a time had a wonderful effect in favor of Artabaſdus; but after much blood was ſpilt, the latter and his two ſons had their eyes put out, and the other revolters were ſeverely puniſhed.

Conſtantine having reſtored domeſtic tranquillity, was very ſucceſsful, both againſt the Saracens and Bulgarians. In Italy, however, he gained no ground, owing to his adhering to his father's reſolution againſt the worſhip of images.

In 775, Leo, IV. of that name, ſucceeded his father Conſtantine, at the ſame time aſſociating his young ſon Conſtantine Porphyrogenitus in the Imperial dignity. About this period, Elerick, King of the Bulgarians, who had been a very formidable enemy, turned Chriſtian, and abdicating his throne, took up his reſidence at Conſtantinople. Added to this favorable event, Leo was very ſucceſsful againſt the Saracens, who in revenge pulled down the Syrian churches, and perſecuted the Chriſtians. But Leo's reign is chiefly memorable for his zeal againſt image worſhip. One inſtance is ſo remarkable, that I ſhall particularize it. His Empreſs Irene was detected with having two concealed ones: thoſe who brought them to her being diſcovered, they were put to deaths of torture: and he puniſhed her, by never more admitting her to his embraces.

On the death of Leo in 780, Irene poſſeſſed herſelf of the adminiſtration, her ſon Conſtantine being only ten years old. She defeated a conſpiracy, headed by Nicephorus the young Emperor's uncle, obliging him, and the other brothers of Leo, to go into orders, which was deemed a preclusion from the purple. Her forces were alſo ſucceſsful againſt the Eaſtern Saracens. But thoſe of the African provinces, having taken part with Helpidius, who had been driven from Sicily on aſſuming the purple, Irene thought it adviſable to give them a penſion, in conſequence of which they abandoned her competitor. To the Sclavonians, whom I have before mentioned, and with whom her forces had ſome engagements, ſhe granted ſeats in parts they had ſubdued: they however, on obtaining them, agreed to pay a fixed tribute, and to acknowledge the ſupremacy of the Greek Empire.

Conſtantine on attaining to manhood, began his career with putting out the eyes of his four uncles. He was then engaged in ſeveral wars with the Saracens and Bulgarians, in which he had conſiderable ſucceſs. He had at firſt been

greatly diſpleaſed with his mother: but being reconciled, he truſted the management of the ſtate chiefly to her. The uſe ſhe made of this was to depoſe him; and having his eyes put out, he died of the operation. Irene, now Empreſs of the Eaſt, ſoon appeaſed the multitude by a reduction of taxes; and ſtill more by permitting their abominable, but darling worſhip of images. In this ſituation, a propoſal of marriage was made her by Charlemagne, then King of France. It being however given out, that the ſeat of Empire would then be changed to the Weſt, ſhe was depoſed in the year 793; and Nicephorus, who ſucceeded her, was ſtill on the throne at the cloſe of this Æra.

SECOND LETTER.

IN the year 476, the only powers of conſequence in Aſia, were thoſe of Conſtantinople and Perſia. The wars that happened between thoſe Empires, I have ſufficiently touched on, and ſhall therefore briefly relate the interior events of the latter: at the ſame time obſerving to you, that the accounts I ſhall give you are in ſome things controverted, but I believe are the moſt likely to be true.

In the year 485, Cavades ſucceeded Peroſes in Perſia, who obliged the Nephthalite Hunns to deſiſt from their frequent incurſions on his territories, and alſo to acknowledge his authority. He was however depoſed on account of his vices, but was afterwards reſtored, in 501, and his reign continued for thirty years after.

His ſon, Coſroes II. who ſucceeded him, divided his Empire into four great Vizirſhips. One was made up of the provinces towards Tartary and India. Parthia, the Perſian part of

Armenia, and the countries bordering on the Caſpian ſea, compoſed the ſecond. Perſia Proper, and the nations between it and the Perſian Gulph, formed the third; and the fourth comprehended Meſopotamia, Chaldea, and ſome other territories. This prince had great ſucceſs in his wars, for which, and his good adminiſtration at home, he got the addition of Magnanimous.

In 579 we find Hormiſdas III. on the Perſian throne. Beſides his wars with the Romans, he was engaged in others with the Turks, a Tartar or Scythian nation, that at this time began to be diſtinguiſhed. This prince loſt his life, by wantonly inſulting Varamus, a general of great eminence, who revenged the affront by having him put to death. Varamus then uſurped the throne, till Coſroes III. obliged him to abandon it; after which he took refuge in the court of the Khacan of the Turks, to whom he became extremely uſeful; but who was notwithſtanding prevailed on to poiſon him, at the inſtigation of Coſroes.

Coſroes continued on the throne till the year 620, when he was murdered by his eldeſt ſon

Siroes. He was inſtigated to this by his father's attempting to ſettle the ſucceſſion on a younger ſon, named Merdaſas: and this infamous parricide, now put that unfortunate prince, together with ſeventeen other brothers to death. Siroes did not long ſurvive theſe horrid acts, and his ſon and ſucceſſor being a minor, Sarbas, a Perſian general had him diſpatched, and thereupon uſurped the ſceptre. But he was however almoſt immediately cut off, and four or five other uſurpers likewiſe fell in ſucceſſion. At length, in the year 632, Yezdegerd, who had eſcaped the general ſlaughter of his family, was proclaimed. And this reſtoration of the royal blood gave riſe to a new Æra, diſtinguiſhed by his name.

The Saracens at this period poured in their forces on the Perſian Empire; and Yezdegerd being defeated and ſlain by the Turks, who had alſo attacked him, all that remained at his death were the provinces of Kerman and Sigeſtan, with a few trifling appendages. His ſon and ſucceſſor Ferouz, was able to preſerve this ſmall kingdom, or nearly it, during his life: and

leaving a daughter, ſhe gave herſelf and it to Abdalmalec, the then Caliph of Perſia: and the Perſian Empire was totally ſwallowed up in that of the Saracen. China, Tartary and India, as yet affords nothing for the hiſtorian. I ſhall therefore proceed to give you an account of the Empire, which was founded by the moſt ſucceſsful of all the impoſtors who have yet appeared amongſt mankind.

Mahomet was born at Mecca, a city of Arabia, in the month of May 571. The tribe of the Koraſhites, to which he belonged, was highly diſtinguiſhed; and his family was the moſt conſiderable of that tribe, having the preſidency of the Heathen temple at Mecca, and the government of that city, annexed to it. Mahomet himſelf was however extremely poor, and was indebted for his early ſupport to his uncle Abu-Taleb, a rich merchant, all the inhabitants of Mecca being traders, and his nephew was accordingly inſtructed in the arts of traffic.

Thus Mahomet continued till he was 25 years old, when he found it neceſſary to go into the

ſervice of a rich widow named Cadigha. He traded on her account to Damaſcus and other places, and at the end of three years he prevailed on her, though a good deal elder than him, to become his wife. This inſtantly made him one of the wealthieſt men of his city, and he ſoon after formed the idea of founding a new religion and Empire. At this time the inhabitants of Mecca had little or no religion, having for the moſt part fallen into Zendiciſm, a ſect that denied both Providence and futurity. Amongſt the Jews and Chriſtians in this quarter, the greateſt animoſities prevailed, as alſo between the different ſects of the Chriſtians themſelves. Thus the fall of Heatheniſm; the obſtinacy of the Jews, and the perverſion of Chriſtianity, all favored the views of Mahomet. He therefore ſet about framing a religion, that ſhould humour the chief propenſities of thoſe for whom it was immediately intended.

To give a ſanction to what he was about to promulgate, he addicted himſelf to ſolitude, ſpending a great part of his time in a cave called Hiera, in the neighbourhood of Mecca. He

alſo affected the moſt uncommon ſanctity; and after ſufficiently practiſing theſe arts, he began to talk to Cadigha of the wonderful inſpirations he received, and of many viſits which were paid him by the angel Gabriel. Cadigha at firſt gave him no credit, but by the aid of a monk in the confidence of Mahomet, ſhe at length believed his aſſertions. Zayd his ſlave, whom he emancipated, next acknowledged his miſſion, and Ali, the ſon of his uncle Abu-Taleb, alſo aſſented to it. Having eſtabliſhed a belief in thoſe who beſt knew him, that he was really divinely inſpired, it was leſs difficult to add others to the party. Abu-Beker, a man of wealth, conſequence and abilities, was brought to acknowledge him as a prophet: and Othman, Omar, and other Arabians of leſs note, followed the example.

Mahomet had attained the age of forty-four, before he openly preached his miſſion. He began with declaring there was but one God, and that idolatry muſt be utterly aboliſhed. He at the ſame time acknowledged the Old and New Teſtament to be of divine authority: and he admit-

ted the ſacred characters of Moſes and of Chriſt; but aſſerted that he was ordained to complete what they had left undone.

Mahomet is ſaid to have been ſubject to the falling ſickneſs, which he however turned to the ſupport of his impoſture. In every fit he alledged it was owing to his intercourſe with the angel Gabriel, who he ſaid communicated the Al-Koran, chapter by chapter, from the archives of Heaven. Theſe his ſecretary tranſcribed, and they were then read to his followers, till they were ſuppoſed to be ſufficiently promulgated, after which they were depoſited in a cheſt kept for that purpoſe. No copies were allowed to be taken, and for want of better materials, they were at this time only wrote on the ſpade bones of ſheep and camels.

Theſe chapters came out, from time to time, as his occaſions called for them: and well knowing the ſenſuality of his countrymen, he painted Paradiſe to be a place that abounded with all kinds of pleaſure, and particularly with the enjoyment of a plurality of women, whoſe beauty was moſt exquiſite. His Hell was the direct

reverſe, for thoſe who did not follow his doctrines, were to live hereafter deprived of all enjoyment, and to be ſuſtained by the moſt odious things in nature. Many, however, demanded a public miracle in ſupport of what he taught. He acknowledged he could not perform one, but at the ſame time alledged, that God would no longer indulge men with ſuch evidence. This was not ſatisfactory to numbers, who thereupon abandoned the impoſtor.

Though Abu-Taleb never became a proſelyte to his nephew, yet he prevented any injury being done him at Mecca. On Abu-Taleb's death, Abu-Sophian, a man of the ſame tribe and family, but of the houſe of Ommia, and who was one of Mahomet's greateſt enemies, got the government of the city, and the preſidency of the temple. Cadigha was at this time dead, and the falſe prophet ſtrengthened his intereſt by marrying Ayeſha, the daughter of Abu-Beker, Senda the daughter of Zama, and Haphſa the daughter of Omar.

Mahomet you have ſeen acknowledging he could not perform any open miracle; but he

now declared a moſt extraordinary one, known only to himſelf. A chapter iſſued from the Al-Koran, giving an account that the angel Gabriel had brought him an animal called Alborak, on which being mounted, he was almoſt inſtantaneouſly conveyed to Jeruſalem. There he diſmounted, and aſcended a ladder to Heaven, where, after paſſing through ſix Heavens, he was admitted to the preſence of God in the ſeventh, from whom he received inſtructions of all he was to perform. I ſhall not recount the various minute abſurdities he mentioned. Suffice it to ſay, according to this chapter, he deſcended to Jeruſalem, re-mounted Alborak, and returned to Mecca, and that all this was performed in one night. From this time forward it was made an article of faith, to believe whatever Mahomet ſaid, as the certain oracles of God.

Mahomet's doctrines had now ſpread far beyond the city of Mecca, and in a place called Yathreb, afterwards Medina, which was 270 miles diſtant, his party became uppermoſt. Finding the government of Mecca plotting his deſtruction, he reſolved to fix his reſidence in

the latter city, and his chief diſciples, by his directions, quietly went there before him. Mahomet found it neceſſary to ſet out himſelf by night, and living concealed in a cave till the purſuit after him was over, he arrived in ſafety at Medina. He was received there with the moſt extravagant joy, and he now, for the firſt time, erected a moſque for the public exerciſe of his religion.

From this *flight* of Mahomet, the Æra called *Hegira* had its riſe, and takes its commencement from the firſt day of the year 622, according to the Chriſtian æra, though it did not happen till the night of the 15th of July. The years of the Hegira are Lunar, and are uſed by moſt of the Mahometans. They conſiſt of only 354 days, and 48 minutes; but at the end of every 30 years, ſeven days are added, which averages 355 days, ſo that their year from time to time commences at all the different ſeaſons. The Mahometans of Perſia, however, uſe the æra and year of Yezdegerd, which began in 632, as do all the Eaſtern aſtronomers, it being regulated by the courſe of the ſun.

Mahomet now declared, that his orders from Heaven were, to propagate his religion by the ſword. He therefore enrolled all his followers fit to bear arms, appointing his uncle Hamza to bear his ſtandard. In the firſt year he had but little ſucceſs; but in the ſecond, he, with only 319 men, defeated 1000 who guarded a caravan from Mecca, and who were commanded by Abu-Sophian. Thus encouraged, all who were in the neighbourhood of Medina were either deſtroyed and plundered, or compelled to embrace his doctrines.

In the following year Mahomet attacked and pillaged the Arabian Jews, and ſold them as ſlaves. But Abu-Sophian now appeared at the head of 3000 foot, and 200 horſe, and Mahomet having only 1000 men was defeated and wounded. He was however ſtill able to make head againſt the victor, though he found it rather difficult to account for his ill ſucceſs to his followers. Arabia, at this period, had no connected government, each tribe acting for itſelf; and this renders the ſubſequent victories of Mahomet the leſs extraordinary.

This check from Abu-Sophian was the only one of conſequence; and from thenceforward his numbers daily encreaſed. Not able to withſtand him, Mecca made a humiliating peace, in the year 627, and the falſe Prophet then added the title of King to his religious character.

In 628, amongſt other places, Chaibar, a city belonging to the Jewiſh Arabs, ſubmitted to his arms. There his divine miſſion was put to the proof, by the maid of a houſe where he dined; for, in order to ſatisfy her own doubts, ſhe poiſoned a ſhoulder of mutton. One of Mahomet's captains, who eat heartily, died on the ſpot; but the Prophet, who eat only a little, ſurvived it a few years.

In the year 629, Mahomet finding himſelf at the head of 10,000 victorious followers, marched againſt Mecca, regardleſs of the peace he had entered into. It ſoon ſurrendered, and moſt of its inhabitants immediately embraced the doctrines of the conqueror. Amongſt theſe was Abu-Sophian, who thereby ſaved his life; but the reſt of Mahomet's principal enemies were put to death. The Temple or Caaba of Mecca

had been long the firſt in eſtimation of any in Arabia, every native of that country deeming a pilgrimage to it particularly holy. Mahomet now reſolved to keep up the uſual reſort; but he firſt threw out the images of men and angels which had been placed in it, and conſecrated it anew. This was ſufficient to reconcile his converts to this change in their form of worſhip.

Mahomet at length, by his art and arms, brought all Arabia to embrace his doctrines, and ſubmit to his juriſdiction. He however died in the year of Chriſt 632, at the age of 63, and according to his own declarations, he never recovered the mutton he eat at Chaibar.

Mahomet was diſtinguiſhed in his perſon and aſpect. Though illiterate, his courage and talents, added to the moſt inſinuating manners, naturally gave him a lead amongſt his countrymen. His chief propenſities were ambition and luſt. The gratification of the firſt what I have already related informs you of: and as to the laſt, it is agreed he had at leaſt 15 wives beſides concubines. Of the former, Ayeſha, who ſurvived him 48 years, was his favorite; and beſides be-

ing herſelf deemed a propheteſs, ſhe was ſtiled the mother of the faithful. In ſuch repute was ſhe among the Mahometans, that during her life all matters of difficulty in the new religion were referred to her, and the expoſition ſhe gave was immediately adopted. She had been falſe to Mahomet's bed, and Ali, his ſon-in-law, had diſcovered ſome of her adulteries. Theſe were either not believed or pardoned, by the falſe prophet; but ſhe never forgave Ali.

It is aſtoniſhing that Mahomet did not deſtroy his new ſyſtem by his palpable application of paſſages in the Koran to his own gratifications. Let me call your attention to ſome of them. The general law was, that no Mahometan could have more than four wives at once, nor were they allowed to marry within certain degrees of affinity. But Mahomet got rid of theſe reſtraints by declaring, God had given him an expreſs indulgence in both caſes. On another occaſion, having taken a liking to the wife of his freedman Zayd, he took her, though expreſsly contrary to the general rule of the Al-Koran; but here again he introduced into a new chapter, that he was

permitted this once to do ſo, but that neither he nor any one elſe was ever again to be allowed the ſame indulgence. At another time he gave out, as a divine command, ſome excluſive regulations as to his own women. What a miſerable picture this is, in addition to the many you have ſeen, of human folly, and human depravity!

Amongſt the many abſurdities of this new religion, was the injunction of obſerving a variety of prayers and ceremonies, at ſtated times, as eſſential to ſalvation. There were, however, ſome ſublime paſſages in the Al-Koran. Theſe are evidently borrowed from the Old and New Teſtament, and the learned Prideaux accounts for it, by ſaying, that Mahomet employed a Perſian Jew, and a Chriſtian Monk, to compoſe his edicts as to the Mahometan religion.

On the death of Mahomet, three competitors appeared. Theſe were Abu-Beker and Omar, two of his fathers-in-law, and Ali, who married his daughter Fatima, the only child he left, that had iſſue. Abu-Beker ſucceeded, uniting the royal and pontifical dignity in himſelf, as his predeceſſor had done, and at the ſame time tak-

ing the title of Caliph. He firſt ſuppreſſed ſome inſurrections in Arabia, headed by new alledged prophets, and then turning his arms againſt the Roman and Perſian Empires, he made conſiderable conqueſts in both, obliging all whom he or his Generals ſubdued, either to embrace his religion or pay him tribute.

Abu-Beker took little or no part in the field, but employed himſelf in arranging the chapters of the Al-Koran. He then delivered out ſeveral copies of it, and before he expired he appointed Omar his ſucceſſor.

Beſides the title of Caliph, Omar took the additional one of Father of the Faithful. He then called in the copies of the Al-Koran iſſued by his predeceſſor, and having made ſome corrections, that book was again given to the public, and is the ſame that is now generally received. This Caliph, by himſelf and his Lieutenants, conquered the adjoining nations with the moſt aſtoniſhing rapidity. Syria, Paleſtine, Egypt, and a part of Lybia, were taken from the Greeks, and the greater part of Perſia fell to their arms.

Amru, the General who took poſſeſſion of Alexandria, was inclined to ſpare its famous library, which had been for ſo many ages accumulating, and which is ſaid to have contained upwards of 500,000 manuſcript volumes, the art of printing being then unknown. But it was deſtroyed by the expreſs order of Omar, who alledged the Koran contained all the knowledge that was uſeful to mankind. Omar was aſſaſſinated by a man, who had in vain complained of a tax he thought oppreſſive. This Caliph before his death committed the appointment of his ſucceſſor to ſix perſons, whom he nominated; and Othman was raiſed by them to the Caliphat.

The new Caliph conquered nearly what remained of the Perſian Empire, and he alſo took the iſland of Cyprus, and ſome other places, from the Greeks. He however raiſed up many enemies at home by his parſimony, and by favoring his own relations. This occaſioned his aſſaſſination in 665; and Ali, who ſucceeded him, was ſuppoſed to be concerned in it.

Ayeſha, whoſe intrigues had prevented the elevation of Mahomet's ſon-in-law for ſuch a

length of time, now created a revolt. It was however ſoon put down, and Ayeſha, being taken priſoner, was forgiven, on her declaring ſhe would not again interfere in public affairs. A competitor for the Caliphat ſoon after ſtarted up in Moawiyah, the Governor of Syria, and after ſeveral battles, and negociations, Ali was aſſaſſinated. He had endeavoured during his reign to teach a purer doctrine than what was given in the Al-Koran, alledging, that that which was publiſhed did not give what Mahomet had aſſerted: and a ſect diſtinguiſhed by his name then aroſe, and ſtill continues, in that religion.

Haſſan, the ſon of Ali by Fatima, for a ſhort time ſucceeded his father; but Moawiyah proved too powerful, and the former made terms of reſignation, on being allowed to enjoy his private fortune. Terms however, that were not obſerved, Haſſan being almoſt immediately taken off by poiſon.

Moawiyah was the firſt Caliph of the houſe of Ommia; and this new ſucceſſion being attended with many civil diſſenſions, he was glad to make peace with the Eaſtern Emperor. On his

death the Caliphat was conteſted between his ſon Yezid, and Hoſein, the ſon of Ali. In this conteſt the latter loſt his life, and his children being minors, Abdallah was ſet up to aſſert their intereſt. He made Medina his capital, whilſt Yezid was ſeated in his throne at Damaſcus. It was about this time that the Turks eſtabliſhed themſelves in the countries lying between the Euxine and Caſpian ſeas.

In Damaſcus Yezid was ſucceeded in 683, by his ſon Moawiyah, who ſoon abdicated from religious motives, and Merwan, a man who had diſtinguiſhed himſelf, was appointed in his room. He defeated Abdallah, and marrying the widow of Yezid, declared her ſon Kaled his ſucceſſor. But the Shiites, a tribe of Arabs that were rich, brave, and powerful, reſolved to ſupport Mahomet, the grandſon of Ali, who had attained to manhood. They however failed in their attempt, and the conteſt ſtill lay between Merwan and Abdallah.

Merwan, having as he thought firmly fixed himſelf, ſtrove to have his ſon Abdalmalec for his ſucceſſor, inſtead of Kaled. This the mo-

ther of the latter endeavoured to avert, by having her huſband put to death. Abdalmalec however made good his claim, and Mecca being in the hands of Abdallah, he fixed Jeruſalem as the place of pilgrimage for his ſubjects. Three parties now rended the Mahometan Empire, reſpectively headed by the two laſt mentioned Caliphs, and Mahomet, the grandſon of Ali. This conteſt ended in the death of Abdallah, the diſappointment of Mahomet, and the elevation of the third to be ſole Caliph over all the Mahometan territories. Abdalmalec was the firſt of the Mahometan princes who coined money; that which had been amaſſed by conqueſt being, previous to his reign, ſufficient for the exigencies of the ſtate.

Under Al-Walid, the ſon of Abdalmalec, his arms on the Aſiatic ſide penetrated to India, Cappadocia, and Cilicia. All the countries between Egypt and the Streights of Gibraltar alſo yielded to him: and ſome of his Generals paſſing over into Spain, almoſt the whole of that country likewiſe acknowledged his juriſdiction. The magnificence of this Caliph kept pace with

the extenſion of his Empire. Beſides the ſplendor of his court, immenſe ſums were laid out in public edifices. At Medina, a magnificent moſque was raiſed over the body of Mahomet, where it had been interred: and at Damaſcus, his capital, one far ſuperior was erected. This prince died in 715, whilſt meditating the ſiege of Conſtantinople, for which he had made immenſe preparations.

Al-Walid was ſucceeded by his brother Solyman, who, after conquering Georgia, attacked Conſtantinople with 1,800 ſhips of different ſizes, and 120,000 land forces. On this occaſion the Greeks invented a fire that burned under water, by which great numbers of Solyman's ſhips were deſtroyed; and the gallant defence made by the city, baffled every attempt by land.

Solyman, who was a prince of many virtues, was ſucceeded by Omar II. The Caliphs of the houſe of Ommia had hitherto cauſed the houſe of Ali to be curſed in the public worſhip. Omar not only diſcontinued it, but reſtored to the deſcendants of Fatima the eſtates which Ali had

obtained with her. He however clouded his adminiſtration by a ſevere perſecution of the Chriſtians; and it proving weak in many other reſpects, he was cut off by poiſon, at the inſtigation of ſome of the princes of his own family.

Yezid II. the next Caliph, continued the perſecution of the Chriſtians, and during a very ſhort reign he ſuffered the Turks to ſeize a part of his territories. Theſe were however recovered by Heſham, his brother and ſucceſſor, who alſo obliged the Turks to become tributary to him.

Walid II. who ſucceeded his uncle Heſham in 743, proving a very vicious prince, ſoon loſt his life, in conſequence of a rebellion which placed Yezid III. on the throne. On his dying ſoon after, Merwan II. became Caliph. He claimed a deſcent from Ommia, but it was much diſputed, and two competitors appeared againſt him. Theſe were Ibrahim, ſprung from Abbas the prophet's uncle, and Solyman, the ſon of the late Caliph Heſham. Solyman proved unſucceſsful, and Ibrahim loſt his life; but his brother

Abul-Abbas vanquiſhed Merwan, and putting him to death, he became the firſt Caliph of the houſe of Abbas.

Abbas began his reign, with removing the friends of the houſe of Ommia, from the principal governments and offices of the Empire, ſupplying their places with men who were attached to his family. This enabled him to ſuppreſs every attempt in favor of the late race of Caliphs: and he then removed the ſeat of Empire from Damaſcus, to Anbar on the Euphrates. His brother, Abu-Jaaffer Al-Manſur, who next reigned, transferred the royal reſidence to Bagdad on the Tigris, which ſoon became a conſiderable city. This prince was able to ſuppreſs ſeveral revolts in favour of the family of Ommia; but he was unable to prevent one of them eſtabliſhing himſelf in Spain, and another in that part of Africa, ſince called the Empire of Morocco.

During theſe diſſenſions, the Greeks had regained ſome part of the territories which had been taken from them. But Haroun al Raſhid, the Caliph's ſecond ſon, ſoon retook them, and

at the ſame time forced the Empreſs Irene to a humiliating peace. This, added to Haroun's ſuperior qualifications, induced his father to wiſh him his ſucceſſor. Haroun with true greatneſs of mind oppoſed this, and on the death of Al-Manſur, his eldeſt ſon Al-Mohdi, ſucceeded to the Caliphat. Haroun then ſerved his brother with zeal and fidelity, and was very inſtrumental in cruſhing an inſurrection in favor of the houſe of Ali, as alſo ſome other commotions. But Mohdi ſought to ſet aſide Haroun's ſucceſſion, which had been fixed by their father, in preference to Mohdi's children. For this purpoſe he meditated his death, as alſo that of their mother, and the then prime miniſter. The queen dowager however detected the ſcheme, and averted it, by having Mohdi deſtroyed.

Haroun al Raſchid was by this means raiſed to the Caliphat, in the year 787. He had ſeveral wars with the Greeks and Turks, by which he conſiderably added to his territories; and though Spain and Morocco had become independant, the Arabian, or as it is generally called, the Saracen Empire, may be ſaid in this reign to have

attained its ſummit. Haroun now appointed his three ſons Viceroys. The eldeſt governed Syria, Irak, Arabia, Meſopotamia, Aſſyria, Media, Paleſtine, Egypt, and the African territories between the latter country and Morocco. Almamun, his ſecond, preſided over Perſia, Kerman, a part of India, Choraſan, Taberiſtan, Corbeſtan, Zableſtan, and Mawainah: and Alkaſan, his third, adminiſtered the affairs of Armenia, Natolia, Georgia, Circaſſia, and ſome territories towards the Euxine ſea.

The Arabians, or as they are generally called, the Saracens, from that being the name of their moſt warlike tribe, were extremely ignorant and illiterate when they began their conqueſts. But they had by degrees embraced the arts and knowledge which they found amongſt the inhabitants of the Eaſtern Roman Empire. The Caliphs had alſo latterly given every encouragement for men of talents to repair to their court, and in particular, Haroun Al-Raſchid. It is true, this period of the world can boaſt but little as to arts and literature, when compared with times long previous, or long ſubſequent to thoſe I am now

treating of. But the court of Al-Raſchid was more poliſhed, and had more real knowledge than any other that exiſted in the year 800. Even Conſtantinople was at this time inferior to it; and that of Charlemagne had no pretenſions to a competition with either.

Barmac, the prime miniſter of the Caliph, had for a long time enjoyed his fulleſt confidence. Many of the higheſt offices were filled by his children and near connexions, and their wealth and power was immenſe. A ſudden change, not well accounted for in the mind of Al-Raſchid, produced an inſtant reverſe, and Barmac, with all connected with him, were extirpated. Not even the women or children were ſpared; and the wealth and poſſeſſions of all who were deſtroyed, was ſeized by the Caliph. Such was the fruit of abſolute deſpotiſm, even in the hands of a prince that is highly ſpoken of by all the hiſtorians.

The Saracen government was tyranny in the extreme; all power whether civil, military or religious, being veſted in the head of the Empire. There was no other controul over the

Caliphs, than the fear of revolt or aſſaſſination. The dread of theſe, however, made them in general keep up appearances, particularly as to obeying the Al-Koran. The firſt Caliphs always began the public prayers on a Friday, and they likewiſe led the pilgrims to the temple of Mecca; but latterly theſe ceremonies were diſpenſed with. They now ceaſed alſo to head the armies, except in caſes of importance. Beſides thoſe ſuperſtitions enjoined by the Alcoran, the Saracens were particularly addicted to judicial aſtrology; and every man of conſequence and fortune, had a profeſſor of it in his family. I ſhall here cloſe this letter, as Haroun was ſtill on the throne in the year 800.

THIRD LETTER.

IN this Æra, Denmark, Norway, Sweden, and Ruſſia, were perfectly barbarous, and Ireland alone is worthy of notice, except what had formerly been the Weſtern Empire.

From the year 476, to the middle of the 8th century, Ireland was but little diſturbed by foreign enemies. It was however generally diſtracted by civil wars between its own petty princes. From theſe calamities the clergy were exempted, as they were reſpected by all; and therefore the ſeminaries for learning, which were entirely under them, continued undiſturbed. On the continent it was very different, where the Mahometans on the one hand, and the Northern barbarians on the other, carried general deſolation wherever they appeared. Ireland, from being an iſland, and from its remoteneſs, for a long time eſcaped the attacks to which other European countries were ſubjected: and from theſe cauſes its places of education, during the

dark ages I am now treating of, were more frequented than any other: and it ſeems to be allowed, that numbers from Great Britain and the continent, received their education there. It is even ſaid, that all ſtrangers were taught free of expence, and if ſo, I know not a nobler inſtance of true hoſpitality.

In many ceremonies, the Iriſh church accorded with Rome, and the belief in tutelary ſaints was early received. But the Iriſh clergy never acknowledged the Papal ſupremacy, till after the Engliſh made good their ſettlement there, under Henry II. This appears, not only from what is left of their hiſtory, but alſo from the Pope's grant of Ireland to Henry, in which one reaſon aſſigned is, that he might enlarge the bounds of the church. Till this introduction of the Papal ſupremacy, the Iriſh ſtudied the Scriptures for themſelves. They had neither maſs nor prayers for the dead. They did not believe in purgatory or tranſubſtantiation. They did not enjoin celibacy to their clergy, nor confeſſion, nor penance to the laity. Neither their metropolitans, nor their other biſhops, received the pall from the

Pope. In a word, they conſidered that Pontiff as a mere biſhop, to whom they gave no peculiar juriſdiction. Of Ireland, I have only in this place to add, that during the laſt 50 years of the 8th century, the Danes and Normans had found them out, and had began to make incurſions, that were very troubleſome, but as yet they made no permanent ſettlement: and I ſhall now proceed to give you an account of what had been the Weſtern Empire.

Ambroſius, king of the Britains, at the commencement of this æra, had many battles with the Saxons. Horſa, one of the leaders of the latter being dead, was replaced by his brother Octa, at the head of a new reinforcement; and freſh bodies of Saxons from time to time landed in England. War was carried on by them againſt the natives with every ſpecies of cruelty, and at length they were ſo ſucceſsful, as to eſtabliſh ſeven diſtinct kingdoms in the following order: Kent, Suſſex, Weſſex, Eaſt-Anglia, Eſſex, Mercia, and Northumberland. Theſe were known by the general name of the Heptarchy, and contained all England except Cornwall,

to which, and Wales, the native Britains were now confined. Various wars continued between them and the new'comers; and Arthur, who was king over the Britains in the beginning of the 6th century, fought many desperate battles with the Saxons; nor was the kingdom of Northumberland fully established, till 547.

Each of the kingdoms of the Saxons had distinct princes, all sprung from Woden: but no sooner had they secured themselves against the Britons, than they waged war with each other: and they continued thus distracted till after the year 800.

The leading features of the Saxon government were these. The king was the first citizen, and commanded in the field. If his son had capacity he succeeded him, but if not, some other of the same blood, or in case of necessity, of another family, was raised to the throne. They had a wittenagemot, or council of wise men, without whose approbation no law could be enacted: and this assembly was made up of the principal leaders, or nobility, and the heads of the clergy.

There were three orders of men, the thanes or noblemen, who were called great or little thanes, according to their property. The ſecond claſs conſiſted of freemen or huſbandmen, who rented lands from theſe nobles: and the third, were the ſlaves or villains, who were for the moſt part compoſed of captives taken in war. Some of theſe latter were houſehold ſlaves, transferable at the will of the maſter, whilſt others were fixed to, and paſſed with the ſoil: and the noblemen and principal clergy who were poſſeſſed of the lands, had abſolute power over them, even to the extent of life and death; as had alſo the maſters over their houſehold ſlaves.

The freemen, in their reſpective counties, had courts which aſſembled twice a year, under their alderman or earl, together with the biſhop. To them lay an appeal from inferior courts within their diſtrict; but it is very ill aſcertained what was exactly tranſacted there.

By the Saxon laws, a fixed ſum was made the penalty of every offence, extending even to the murder of perſons of the higheſt rank: and

when any fact to be aſcertained was doubtful, they left the determination to one or other of the ordeal trials.

The Saxons who ſettled in England embraced Chriſtianity much ſooner than thoſe who remained on the continent; St. Auſtin being ſent by Pope Gregory I. for that purpoſe, about the year 596. But it was the perverted religion imported from Rome, and in many things very little different from their former idolatries. They however ceaſed to offer up human ſacrifices; and no longer conſidered the drinking beer out of the ſkulls of their enemies, as the higheſt degree of future happineſs.

The Vandals preſerved their independence in the African provinces, under their kings, Genſeric, Hunneric, Gundemund, Thraſimund, Geiſeric, and Geliner, to the year 533, when Belliſarius compelled them to ſubmit to the Eaſtern Emperor. They continued ſubject to the court of Conſtantinople till the middle of the 7th century, when they were conquered by the Saracens; and towards the end of my preſent æra, thoſe countries were governed by the Em-

peror or Miramolin of Morocco. This prince, as you have before ſeen, was of the houſe of Ommia, and independent in temporal matters of the Caliph of Bagdad; but in religious affairs, he acknowledged him as the vicar of Mahomet.

The Suevians continued to poſſeſs their ſeats in Spain, under their own kings, till about the year 585, when they were conquered by Leovigilde, king of the Viſigoths, to whoſe kingdom their country became a province. The Viſigoths by this conqueſt became poſſeſſed of all Spain, and they continued ſo till the beginning of the eighth century. At that period, Roderic their king made a powerful nobleman named Count Julian, his implacable enemy, by raviſhing his daughter. Thinking only of his revenge, he invited over a large force from Africa, where the Saracens and other inhabitants were now known by the general name of the Moors. They readily embraced ſuch an opportunity of making new ſettlements, and in a very ſhort time became maſters of all Spain, except the mountainous part of Aſturia. There a body of

Spaniſh Chriſtians, under their prince Pelagius, who was of the ſame family as Roderic, was able to make terms. Theſe were humiliating indeed, for by them he was bound to furniſh 100 virgins annually to the ſeraglio of the Mooriſh viceroy of Spain.

The Emirs, or Governors who were appointed by the Viceroy, tolerated chriſtianity on receiving certain ſums of money; but they greatly oppreſſed and pillaged the people. After the houſe of Abbas got the Caliphat, in the year 758, a king of the houſe of Ommia, named Abdalraman, was acknowledged in Spain. He made Cordova the ſeat of royalty, which ſoon became a flouriſhing city, and a number of arts and amuſements were introduced, that had been cultivated in the Saracen Empire.

The Chriſtians who remained in the Aſturias, had very conſiderably encreaſed under the reign of Alphonſo, the grandſon of Pelagius. He therefore attacked Heſham, the ſon and ſucceſſor of Abdalraman, and gave him a dreadful overthrow. This in its conſequences enabled Alphonſo to refuſe the tribute of virgins, from

whence he was called the chaſte, though he had no pretenſions to that character. He maintained his independence, the Moors and Saracens being greatly weakened by their own diſſenſions: and his territories were now known by the name of the kingdom of Leon and Oviedo.

About the year 758, another Chriſtian ſtate called Navarre, was founded in Spain by Garcias Ximenes, and it had conſiderably encreaſed by the end of that century. But the Moors continued in poſſeſſion of all the reſt, in which what is now called Portugal was included.

The Alans, who had ſettled in what is at preſent known by the name of Champagne, were defeated in 480, by the joint forces of Childeric, king of the Franks, and Odoacer, king of Italy. From thence they declined in power, till the Franks totally ſubdued them in 511.

The Bulgarians under their king Gundebald added conſiderably to their territories, poſſeſſing themſelves of Savoy, the countries adjacent to the rivers Avaris and Rhodanus, and alſo of Marſeilles and its territory. Godomarus, who began his reign in 517, fixed the ſeat of govern-

ment at Orleans; but he was conquered by the Franks, and from thenceforth to the days of Charlemagne, it was ſometimes a diſtinct ſtate, and ſometimes annexed to the crown of France. Charlemagne at length eſtabliſhed it as a kingdom, which he gave to his ſon Carolothus: and it continued from thenceforth a ſeparate nation, for about three centuries.

Childeric, king of the Franks, was ſucceeded in 482, by Clodovœus, or Clovis. He compelled a number of diſtinct bodies of Franks to ſubmit to his authority, and driving the Viſigoths entirely out of Gallicia, is generally conſidered as the founder of the French monarchy. Paris was now fixed by him as the ſeat of government, and embracing Chriſtianity, all his ſubjects followed the example. On this occaſion it was ſaid, that the oil with which he was annointed came from Heaven, and a ſhield with flower de luces, and the royal ſtandard, called de l'Oriflamme, was alledged to have the ſame origin. No doubt, theſe were the contrivances of the prieſts of thoſe days; but they were for centuries received as truths by the ignorant people.

Clovis was a diſgrace to the religion he thus embraced, committing many murders, and other infamous crimes. He was however all in all with the then Pope, as he joined him in the Trinitarian creed, which was not received by the other kings of the Weſt. The title of Moſt Chriſtian, and eldeſt ſon of the Church was therefore beſtowed on him, and his ſucceſſors. Clovis was taught to think, that favoring the clergy, building churches and monaſteries, and amply endowing them, would attone for all his offences, and few monarchs have exceeded him in ſuch marks of piety.

From the death of Clovis, till the extinction of the race ſprung from him, France was one perpetual ſcene of diſcord and civil war, being ſometimes ſplit into different kingdoms, under ſeparate princes, and ſometimes united under one. But all that is worth calling your attention to is, that latterly the king's abandoned themſelves totally to their pleaſures, and that all the real power was veſted in, and exerciſed by a great officer, the mayor of the palace. In 741, Charles Martel, an illegitimate ſon of the duke

of Auſtraſia, filled this ſituation. He had highly diſtinguiſhed himſelf on many occaſions, and particularly againſt the Moors of Spain, who had invaded Gallia. Pope Gregory III. therefore entreated him to come to his aid againſt the Lombards. Having agreed to do ſo, the latter were ſo terrified, even at his name, that they immediately ceaſed from all hoſtilities.

On the death of Charles, his ſons Carloman and Pepin, ſucceeded to his office. They had ſome civil diſſenſions, and likewiſe ſeveral revolts to ſuppreſs, in which Carloman very particularly ſignaliſed himſelf: but getting tired of the world, he took the monaſtic order in 746, thereby leaving Pepin ſole mayor of the palace.

Pepin, and his family before him, had for near a century been poſſeſſed of this authority. All the great appointments were therefore filled up by his friends and connexions; and Childeric, the prince upon the throne, was only remarkable for his weakneſs and imbecility. The mayor therefore reſolved to depoſe him; and having highly ingratiated himſelf with the clergy,

he ſaw, that if he could obtain the Pope's ſanction, his ſcheme muſt ſucceed. Fortunately for Pepin, the Pope at this time wanted his aid againſt the Lombards. He therefore ſent an embaſſy to Zachary, who then filled the chair of St. Peter, requeſting he would ſay, whether the perſon poſſeſſed of the power, or he who was only poſſeſſed of the name of king, beſt deſerved the ſovereignty? And Pepin received, as he expected, a reply well ſuited to his ambition.

It had long been the uſage of the Franks to hold annual aſſemblies of the nobles and biſhops. Pepin therefore called it as uſual, at Soiſſons; and things being thus prepared, he found no difficulty in getting himſelf declared king: whereupon Childeric and his ſon were ſhut up in a monaſtery. Thus, in the year 752, the crown of the Franks was transferred from the race of Clovis, to that of Charles Martel, ſince diſtinguiſhed by the name of the Carlovinian family.

In the following year, Stephen, who was then Pope, viſited France, in order to ſolicit the new king's aid againſt the Lombards. Pepin, on meeting him, proſtrated himſelf before him,

and then led his horſe by the bridle. To theſe outward marks of reſpect he added a more ſubſtantial one, ſolemnly ſwearing he would protect the church, and beſtow on it the exarchate of Ravenna, though it was then in the poſſeſſion of the Lombards. Stephen being thus gratified, annointed Pepin, as alſo Bertrade his queen, and their ſons Charles and Carloman, at the ſame time declaring thoſe three princes Roman patricians. His Holineſs then beſtowed his ſolemn benediction on all the nobility who were preſent, enjoining them never to chooſe a king out of any other family, whilſt any of Pepin's remained.

Pepin kept his promiſe in going againſt the Lombards, the conſequence of which you will ſee in another place. In 764, the Eaſtern Emperor ſolicited a match between his ſon Leo, and a daughter of Pepin's; but the latter declined it, as the Pope, who was conſulted, informed him the Emperor was an heretic. This aſſertion of his Holineſs aroſe from that monarch's being againſt the worſhip of images. The ambaſſadors from the court of Conſtantinople therefore

ſolicited, and prevailed on Pepin to call a council of French biſhops to conſider the queſtion: and it is to be ſuppoſed they ſupported the chair of St. Peter, as the match never took place.

Pepin at his death divided his dominions between his ſons Charles and Carloman. This produced ſome diſſenſions, during which Carloman died, and his widow Berta, with her children, thought proper to take ſhelter with her father Deſiderius king of the Lombards. Charles had married another of Deſiderius's daughters, whom he now divorced, alledging ſhe was incapable of bearing children. He then ſeized all the territories that had belonged to Pepin, though his brother had left male iſſue. By theſe means he became poſſeſſed of very extenſive territories. He claimed, beſides what he had in France, ſeveral provinces of Germany. They had however their own princes, who ſometimes acknowledged the authority of the deſcendants of Charles Martel, and at other times aſſerted total independence.

Charles, who is diſtinguiſhed by the appellation of Charlemagne, or Charles the Great, was

the firſt French prince that was engaged in any war of conſequence with the Saxons. The latter poſſeſſed all the north of Germany, bounded on the weſt by the German ocean; on the eaſt by Bohemia; on the north by the ſea; and on the ſouth by French Germany. He was uniformly victorious, but the moment he retired new wars commenced. The Saxons were divided into a great number of tribes, perfectly independent of each other, and under different leaders. Common danger however produced union, and Witi Kind, one of their greateſt warriors, was oppoſed to Charlemagne. The latter, however, beat him over and over, and at length he obliged the Saxons to renounce idolatry, and embrace chriſtianity. He alſo, on one occaſion, tranſplanted 20,000 principal families into France and Italy. But the Saxons ſtill made freſh efforts, which he puniſhed with the moſt dreadful ſeverity, maſſacring thouſands in cold blood, in order to deter them from future inſurrections: and at length Witi Kind really ſubmitted to his authority. His Italian wars will come in elſewhere; and as to an effort he made

againſt Spain, I think it only neceſſary to obſerve, that it proved unſucceſsful.

Charlemagne was enabled to carry on his extenſive expeditions chiefly by the liberality of the French Diets, which he frequently aſſembled; for he was by no means an abſolute monarch. On the contrary, he was in fact under the controul of the chief clergy, and thoſe who poſſeſſed the great landed property.

Before I proceed to Italy, I ſhall briefly mention the Hunns and Lombards. A tribe of the firſt, diſtinguiſhed by the name of the Avares, again raiſed the conſequence of that people; and about the year 526, they founded what is now called the kingdom of Hungary: but during the remainder of this æra, there is nothing as to them that is wothy of attention.

As to the Lombards, it is in this place only neceſſary to ſay, they had greatly increaſed in Panonia, ſo as, before they abandoned it, to form a kingdom in Italy, as I ſhall preſently have occaſion to mention.

In the year 476, Rœtia, with Italy and the Roman ſenate, acknowledged the authority of

Odoacer, king of the Heruli; who, as you have ſeen at the cloſe of the laſt æra, put an end to the weſtern Roman Empire. But he was not able to defend himſelf againſt the Oſtrogoths, under their king Theodoric: the latter having totally ſubdued Odoacer, made good a ſettlement for himſelf and all his followers. This happened in the year 492; and Sicily following the example of Italy, ſoon after alſo acknowledged his authority.

Theodoric fixed his ſeat of government at Ravenna, and preferring the laws of the conquered to his own, he immediately adopted them. He then governed with ſo much humanity, juſtice and generoſity, that every deſcription of his ſubjects were highly ſatisfied.

Athalaric, the grandſon and ſucceſſor of Theodoric being a minor, the adminiſtration devolved on his mother Amalaſantha. This prince did not long ſurvive his attaining manhood, dying in conſequence of his debaucheries. Theodatus, a nephew of Theodoric, now mounted the throne. A diſpute then aroſe between him and Amalaſantha, the latter having been diſappointed

in her expectations of being allowed the chief management of public affairs. This occaſioned her being put to death by the king's orders, and a civil war was the conſequence. Belliſarius, the general of the Eaſtern Emperor's forces in Africa, ſeizing this favorable opportunity, invaded Sicily, which immediately ſubmitted. He then paſſed into Italy, where Mundus, another of the Eaſtern Emperor's generals had alſo penetrated, from Illyricum. The Oſtrogoths now found themſelves in a moſt perilous ſituation: and an officer named Vitiges, taking advantage of their conſternation, murdered Theodotus, and uſurped the throne.

Vitiges began his reign by throwing 4000 men into Rome; but Pope Silverius and the Senate being friends to Belliſarius, this garriſon was ſoon withdrawn, and that city willingly received the Eaſtern forces. Belliſarius, and after him Narſes, ſo well followed up their ſucceſſes, that all Italy and Sicily ſubmitted: and in the year 554, the Oſtrogoths were totally ſubdued.

The government was then intruſted to Narſes, with the title of exarch, who fixed his reſidence

at Ravenna, and endeavoured to reſtore order and happineſs, by a wiſe and juſt adminiſtration.

On the death of the Emperor Juſtinian, his ſucceſſor Juſtin recalled Narſes. This was highly reſented by the latter, and it is generally agreed, he privately encouraged Alboinus king of the Lombards to attack Italy, at the ſame time leaving ſome important paſſes unguarded. Longinus, who ſucceeded Narſes, was therefore unable to prevent the Lombards ſeizing a conſiderable territory, of which Ticinium, then for the firſt time called Pavia, became the capital.

Clephas, the ſucceſſor of Alboinus, proving a cruel prince, the Lombards at his death, for a ſhort time, aboliſhed the regal dignity. The dukes, or governors of provinces, who had been appointed by Alboinus, then exerciſed abſolute power in their reſpective juriſdictions. But they ſoon found it neceſſary to re-elect a king, to oppoſe the power of the exarch; and one Autharis was raiſed to that dignity; and, in return for this election, he made the dukedoms hereditary. The Eaſtern Emperors had now in Italy the exarchate of Ravenna, the Pentapolis,

the dukedoms of Rome and Naples, and ſome maritime cities; the reſt of that country conſtituting the kingdom of the Lombards.

There were ſeveral wars and treaties between theſe contending powers, that led to nothing of importance. But under Rotharis, king of the Lombards, a conſiderable addition was made to their territories. This reign was ſtill more memorable for a Diet of his nobles, held at Pavia in 644, where a written code of laws was eſtabliſhed. It contained 386 articles, and before it, they were governed according to antient traditional uſage. In my account of this people I have omitted ſeveral civil diſſenſions, as they occaſioned no material change.

In the year 663, Valens, the Eaſtern Emperor, led an army into Italy. It at firſt made ſome impreſſion; but the Lombards were very ſoon able to bid them defiance. Valens therefore retreated to Sicily, but, though Rome belonged to him, he firſt plundered that city of many of its moſt valuable ornaments.

From this period, nothing very material happened as to Italy, till the year 727, when the

Eaſtern Emperor Leo iſſued his edict againſt the worſhip of images. Gregory II. the then Pope, gave it the moſt decided oppoſition, in which he was ſeconded by almoſt every Italian. Luitprand, the then king of the Lombards, alſo declared for the image worſhip, at the ſame time wreſting the exarchate of Ravenna, and the Pentapolis, from the Eaſtern Emperor; the inhabitants of theſe territories conſidering him, not as an enemy, but a deliverer. This increaſe of power to the Lombards, however, alarmed the Pope, who found means to prevail on the Doge of Venice to inſiſt, that Luitprand ſhould reſtore to Leo his new acquiſitions; which accordingly took place.

It might have been ſuppoſed, that Leo would have been ſoftened by this conduct; but, on the contrary, he ordered his exarch to ſeize the perſon of the Pope. Thus threatened, Gregory II. formed a cloſe alliance with the Lombards, and openly defied the throne of Conſtantinople. He at the ſame time excommunicated the exarch, who, together with the duke of Naples and his

ſon, were ſoon after maſſacred in a revolt that Gregory had occaſioned.

The new viceroy found means to bring over the king of the Lombards, who had ſome revolts at home to ſubdue; and they now, with their joint forces, laid ſiege to Rome. That city had eſtabliſhed a republic, with his Holineſs at the head of it, the ſenate and people having ſworn to ſupport him againſt the Eaſtern Emperor. But they were not able to defend themſelves; and when ſeverely preſſed, the Pope, whoſe perſon was deemed ſacred, of his own accord entered the camp of Luitprand. His ſacerdotal influence had the deſired effect, and a peace was concluded both with the Lombards and exarch, in which nothing was ſtipulated as to the images. But new diſputes aroſe between the Papacy and the Eaſtern Emperor: and the latter contented himſelf with confiſcating the revenues of the church in thoſe territories that ſtill belonged to him.

The Pope and people of Rome after this enjoyed a conſiderable degree of tranquillity, till the year 740, when the Lombards laid ſiege to

that city. In this difficulty, Gregory applied to Charles Martel, the mayor of the palace in France; and on his interfering, the Lombards abandoned their purpoſes, as I have before related.

On the death of Luitprand, his grandſon Hildebrand ſucceeded him. He was however depoſed, in a few months, on account of his vices, and Rachis, duke of Friuli, then obtained the throne. This prince, from religious motives, gave up an attack he had made on the territories of the church, and afterwards retiring to a monaſtery, his brother Aiſtulphus ſucceeded to the crown. This took place in the year 753, and Aiſtulphus having annexed the exarchate of Ravenna, and the Pentapolis, to his dominions, demanded the dukedom of Rome. It was on this occaſion that Pepin, the ſon of Charles Martel, was ſolicited to interfere, as I have elſewhere mentioned. On his entering Italy, he laid ſiege to Pavia, the capital of the Lombards, whoſe monarch was now glad to avert his danger, by giving up the Exarchate, the Pentapolis, and all the places he had taken in the dukedom of Rome:

and Pepin then preſented the whole of theſe territories to the Pope and his ſucceſſors.

In 772, Deſiderius, the then Lombard king, invaded the Exarchate, which induced Pope Adrian to apply to Charlemagne. He accordingly entered Italy, and proving victorious, Deſiderius became his priſoner. So did Berta, his brother's widow, and her ſons; but theſe nephews of the conqueror were never afterwards heard of. Charlemagne having made himſelf maſter of Lombardy, and Rome acknowledging him as its ſuperior, he now took the title of Roman patrician, and king of Italy. He then confirmed to the holy ſee all that Pepin had before conferred on it, at the ſame time adding a ſmall part of what he had taken from the Lombards. This happened in the year 775, and from that time to the year 800, Charlemagne was frequently obliged to re-viſit Italy, to ſuppreſs revolts, and repel the attempts of the Eaſtern Empire. The moſt formidable of the latter was made in 778, by the empreſs Irene, in favor of Adalgiſus, the ſon of Deſiderius, who had fled to her court. It did not however prove ſucceſsful.

Pope Leo III. being accuſed by the nephews of his predeceſſor, of various crimes, was impriſoned by them, their party being the ſtrongeſt. Leo having found means to eſcape, fled to Charlemagne. That prince taking his part, had him reſtored, the circumſtances of which I will give you elſewhere. Soon after this, Charlemagne repaired to Rome, and on Chriſtmas-day, in the year 800, he was declared Emperor of the Weſt, or as it is often called, of the Holy Roman Empire. On this occaſion he was ſolemnly crowned by Leo, and in return, he confirmed his own and his father's gifts, and alſo added the dukedom of Rome to the papal territories.

Italy was at this period poſſeſſed by the Venetians, who had little more than their iſlands, but who were already attentive to commerce: by the Pope, who had the exarchate of Ravenna, the Pentapolis, and dukedom of Rome: by the monarchs of the Eaſtern Empire, who ſtill held the dukedom of Naples, and moſt part of the two Calabria's: and by the new Emperor of the Weſt, who obtained what had formed the kingdom of Lombardy.

The general manners of theſe barbarous nations, that overturned the Weſtern Empire, were every where nearly the ſame: and by the end of the 6th century, the Roman arts and knowledge were extirpated in Europe, Italy alone excepted, where they were alſo going into rapid decay. New governments, new laws, new dreſſes, and new languages prevailed. They, however, univerſally embraced Chriſtianity; but, as they underſtood it, it was very little preferable to the Pagan ſyſtem they had abandoned.

At firſt you have ſeen the conquerors dividing the lands, and each holding his ſhare independent, except that he was to act as a ſoldier of the ſtate. This kind of property was called allodial. But now the kings and principal officers, and their deſcendants, who had originally got large tracts of land, portioned it out amongſt other freemen, who were in return to do them certain ſervices; one of which was, to follow their ſtandard in war. Theſe tenures were called beneficium, and were at firſt during pleaſure, afterwards for life, and at length made hereditary.

They were however to revert to the liege lord, or his heirs, in failure of the blood of the firſt taker.

The conſequence of theſe laſt tenures was, that each of the great lords found himſelf at the head of a conſiderable armed force: and they claimed and exerciſed the right of private war with each other. They alſo coined money, and were in fact independent princes within their reſpective diſtricts. The kings had very little real authority, except their vaſſals being more numerous, as the monarch's portion of land was originally greater than had been allotted to their inferiors. When indeed a great prince, ſuch as Charlemagne, was on the throne, he was able to keep them together, and in a great meaſure to prevent civil diſcord: but when weak ſovereigns held the ſceptre, which was generally the caſe, the moſt dreadful civil wars prevailed.

Beſides theſe two kinds of freemen, there were none other, except in the cities and conſiderable towns. There the principal houſeholders paid a fixed rent or compoſition to the owner of the ſoil, and had certain privileges: but having no

armed force, they were in a great meaſure at the mercy of the lords under whom they held; each of whom poſſeſſed a ſtrong caſtle, and was attended by a body of armed men. The great maſs of the people were every where ſlaves, as alſo their deſcendants, the ceremony of marriage not even being deemed neceſſary amongſt them. The loweſt degree of ſlavery was called ſervi, and they could acquire no property, and held no land, but were employed in all menial offices, their heads being ſhaved as a badge of their ſituation. The villain was rather better off, though fixed to the ſoil, for, after paying a fixed rent and ſervices to the lord, what they could make beſides was their own. But if their maſters choſe it, they might do what they pleaſed with both kinds of ſlaves, even to the extent of life and death. As for the freemen, they had fixed laws, and almoſt every crime was puniſhed by fine, death not being allowed even in caſes of murder. Such is the general outline of the ſtate of ſociety in what had been the Weſtern Roman Empire, at the end of the 8th century.

FOURTH LETTER.

HAVING thus taken a general view of the kingdoms of the earth, from the fall of the Weſtern Roman Empire to the elevation of Charlemagne, let us conſider the Church and the Papacy. You have ſeen a conteſt begin between the ſees of Rome and Conſtantinople, as to the ſupremacy of their biſhops, towards the cloſe of my laſt æra. About the year 485, this aroſe to ſuch a height, that Pope Felix II. ſummoned Acacius the patriarch of Conſtantinople, to Rome, and though he did not appear, he was tried, condemned, and excommunicated. The patriarch, however, being ſupported by the eaſtern clergy, returned the compliment, and a ſchiſm of courſe took place between the eaſtern and weſtern churches.

In 501, a council was held by Theodoric, king of the Oſtrogoths, to enquire into ſome complaints brought againſt Pope Symmachus, by Laurentius, who had been his competitor.

Symmachus was acquitted; and though it was a doctrine not yet fully received, it was at this council aſſerted, that a Pope was accountable to God alone. Anaſtaſius, the then Eaſtern Emperor, however, thought proper to interfere for Laurentius, which produced a correſpondence, in which Symmachus openly avowed himſelf Anaſtaſius's ſuperior, as the ſucceſſor of St. Peter. Thus an uniform claim to ſupremacy was made ever ſince the time of Leo the Great: and we ſhall find as we proceed, the Popes diligently ſeizing every opportunity of exalting the eccleſiaſtical above the civil juriſdiction.

In 515, Pope Hormiſdas, at the deſire of the Eaſtern Emperor, ſent legates to a council called for the purpoſe of re-uniting the eaſtern and weſtern churches. Notwithſtanding the claims made by the legates, the ſchiſm was not healed: but under Juſtin, the next Emperor, the Pope obtained a full acknowledgment of his ſupremacy, and John, the ſucceſſor of Hormiſdas, viſiting Conſtantinople, was placed on a throne higher than that of the patriarch, whilſt the people and clergy at the ſame time acknowledged him head

of the church. Much about this period, Athalaric, king of the Oſtrogoths, iſſued an edict, by which all ſuits in his dominions, wherein any of the clergy were parties, were firſt to be tried by the Pope.

The chair of St. Peter had for a long time been an object of ambition: there were therefore few elections in which violence and bribery were not employed. The latter at length became ſo notorious, that we find the ſenate of Rome declaring all contracts for the purchaſe of votes, illegal and void, and that ſuch as were detected of ſelling them, were for ever to forfeit the right of electors. You are here to obſerve, that the election as yet continued in the clergy and people, with the right of rejection, or confirmation, in the king's of Italy, till the exarchs were able to eſtabliſh themſelves at Ravenna. From that time the approbation or diſapprobation belonged to them, till they alſo were driven out. But the patriarchs of Conſtantinople were now, and for a great while before, ſolely in the nomination of the Eaſtern Emperor.

In the year 534, we meet a very marked inſtance of the general aſſent already given to the papal power in eccleſiaſtical affairs. Juſtinian, the Eaſtern Emperor, had a diſpute with a body of eaſtern monks, called Achœmetæ. They held, that one of the Trinity did not ſuffer on the croſs; was not born of the Virgin; and conſequently, that Mary was not the mother of God. The Emperor differing in opinion, it was agreed to leave it to Pope John II. and the deciſion was in favour of the monarch. Agafetus, the ſucceſſor of John went further, and excommunicated the Achœmetæ. In return, when he afterwards viſited Conſtantinople, his ſupremacy was fully admitted. The eaſtern biſhops and clergy ſtiled him moſt holy Lord, and moſt bleſſed Father of Fathers: and the monks called him, their moſt holy Lord, and moſt bleſſed Archbiſhop of ancient Rome, and œcumenical patriarch. But notwithſtanding theſe acknowledgments, we ſhall hereafter ſee the Eaſtern Emperors and clergy admitting or denying the papal power, according to their intereſt, till the final ſeparation of thoſe churches. In fact, the Eaſtern Emperors now

entirely directed the eaſtern church, as they appointed the patriarchs and biſhops wherever they choſe to interfere.

The next diſpute of moment between the two churches, aroſe from a council held at Conſtantinople, giving the title of univerſal biſhop to the patriarch of that city. This was reſiſted by Pelagius, the then Pope, and by his ſucceſſor, Gregory the Great, who filled the chair of St. Peter at the end of the 6th century. But both were unſucceſsful; though the latter diſgraced himſelf by the vileſt adulation to the infamous Phocas, in order to carry his purpoſe.

During Gregory's pontificate, St. Auſtin and forty monks were ſent to convert the Saxon kingdoms of England; and to inſure their ſucceſs, they were avowedly permitted to blend the heathen rites with chriſtianity, ſo far as ſhould be found neceſſary. This juſtly offended the Britons and Scotch, who had before embraced the religion of Chriſt; and they peremptorily refuſed to join in communion with Auſtin and his coadjutors.

Gregory ſeems to have been the firſt who ſent preſents to crowned heads of croſſes, with an alledged bit of the real croſs inlaid in it, and keys ſuppoſed to be peculiarly holy. Yet he is conſidered to have had many virtues, and was certainly poſſeſſed of great abilities; but every thing yielded to the almoſt ruling principle of every Pope, that of extending and confirming the papal juriſdiction.

Though Gregory, who died in 604, had been unſucceſsful with Phocas, his ſucceſſor Boniface III. prevailed on that tyrant to ſtrip the then patriarch of Conſtantinople, whom Phocas hated, of the title of univerſal biſhop. Boniface likewiſe ſtrengthened the papal power, by enacting, in a council held at Rome, that no biſhop's appointment ſhould be from thenceforth valid, till confirmed by the Pope. I am thus particular in ſtating the riſe and progreſs of this extraordinary power, becauſe I ſhall, in a future part of this work, alſo point out its ſummit and gradual decline; with the latter of which is coupled the moſt important of all the prophecies.

Boniface IV. the next Pope, obtained the celebrated pantheon at Rome from Phocas, and converted it into a church. This edifice had been raiſed by Agrippa, the ſon-in-law of Auguſtus Cæſar, and had been ſpared in the general deſtruction of idolatrous places of worſhip, on account of its prodigious magnificence. Boniface now conſecrated it to the mother of Chriſt, as it had been originally erected to Cybele, the mother of the Heathen Gods: and in the place of the numerous ſtatues of ſubordinate deities which had formerly filled it, he ſubſtituted the images and relics of ſaints.

Pope Theodore, who died 649, excommunicated the patriarch of Conſtantinople for adhering to the doctrine of only one will in Chriſt: and, in order as he thought, to ſeal his damnation more effectually, he put ſome conſecrated wine into the ink uſed on that occaſion.

Martin, the ſucceſſor of Theodore, perſiſting in the conduct of the latter, the Emperor Conſtans had him ſent priſoner to Conſtantinople, where he was condemned for high treaſon, and ſent into baniſhment.

In the year 667, Oſwy and Ecbert, the Saxon kings of Kent and Northumberland in England, raiſed Wighard to the ſee of Canterbury. They then ſent him to Rome to be ordained by the Pope, which was now deemed peculiarly holy. This ceremony they were the more anxious to have performed, as the Scots had reluctantly agreed to the celebration of Eaſter, at the time fixed by Wighard and his clergy, and alſo to the practice of the tonſure. This was the ſhaving part of the head, a cuſtom introduced in the 6th century.

Wighard dying at Rome, the Pope of his own accord nominated Theodore, a monk who had never ſeen England, to be his ſucceſſor: and in return for ſome valuable preſents from Oſwy and his queen, he ſent them a croſs and a key, in which were contained, as was alledged, ſome filings of chains that had bound St. Paul and St. Peter. They were moſt joyfully received, as highly uſeful to ſalvation, and Theodore, taking poſſeſſion of his high office, was very ſucceſsful in introducing all the Romiſh rites and ceremonies.

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During the popedom of Agatho, who was elected in 678, Conſtantine Pogonatus ſummoned a council at Conſtantinople, to decide how many wills were in Chriſt. Agatho thought proper to convene a council of all the weſtern biſhops, before his legates attended that Emperor. They were for two wills, and two operations, and their deputies then ſet out for Conſtantinople, together with the legates. The Emperor preſided; next to him the legates; and the goſpel had a third chair of ſtate allotted to it. It was not however once appealed to, the opinions of councils and the fathers being alone quoted. All the eaſtern biſhops who attended, except Macarius, the patriarch of Antioch, agreed with their weſtern brethren. Macarius being now declared an heretic, the aſſembly and the Emperor iſſued an edict, depoſing every eccleſiaſtic who ſhould diſſent from the opinion of the council; and every layman who did ſo was to forfeit his eſtate, and be ſent into baniſhment. The papal power was at this time highly revered in the Eaſt, the Emperor ſtiling thoſe who filled the ſee of Rome, the moſt holy and bleſſed Archbiſhops,

and univerſal Popes. He likewiſe ſent ſome of his refractory biſhops to be at the diſpoſal of thoſe who filled the chair of St. Peter, and they were in conſequence thereof confined in different monaſteries.

Towards the end of the 7th century, ſome change took place as to the mode of filling up vacancies in the papacy. The clergy now claimed and obtained the right to nominate, but the ſoldiers and people of Rome might ſtill reject. The approbation of the laity was ſignified by their acclamations, and by their kiſſing the feet of his new Holineſs, from whence the kiſſing the Pope's toe ſeems to have its origin.

I ſhall not trouble you with the multitude of conteſts that from time to time aroſe on myſterious points of ſcripture in the Eaſt: nor ſhall I particulariſe the numberleſs diſputes which took place on almoſt every vacancy in the ſee of Rome. Suffice it to ſay, the Saracens in ſome degree owed the rapidity of their ſucceſs in the Eaſt, to the violent diſputes in that church: and that Rome was filled with open violence, and private

corruption, by the cabals that aroſe between thoſe who contended for the papacy.

In 691, the Eaſtern Emperor called a council at Conſtantinople, the chief objects of which were, to repeal the injunction of celibacy to the prieſts, particularly as to thoſe who were married; and alſo the people's faſting on every Saturday. The council decided againſt both; but Sergius, the then Pope, rejected its acts; on which the Emperor ordered the exarch to ſeize him. Sergius, however, having got the army of Rome on his ſide, it was thought more adviſeable to deſiſt.

Conſtantine, who was raiſed to Peter's chair in 708, was in high favor with Juſtinian the then Eaſtern Emperor, and repairing to Conſtantinople at the requeſt of the latter, Juſtinian on his arrival kiſſed his feet, and entreated he would pray to God to forgive him his ſins. The Pope of courſe complied, and the Emperor in return confirmed all the privileges claimed by the holy ſee.

In the year 715, Gregory II. ſucceeded Conſtantine. In this new pontificate, Boniface, who

had acted as miſſionary to the German nations, was created a biſhop, and was the firſt of that order that ſwore to obey St. Peter, and his vicar the Pope. This Boniface was afterwards made the metropolitan of Germany; and we may form ſome idea of his underſtanding, from his puniſhing a learned man named Virgilius, for aſſerting there were Antipodes. About this period, it had become common for men of every deſcription to abandon the world for a monaſtic life: and we find Ina, king of the Weſt Saxons in England, one of the number.

Gregory II. had violently oppoſed the Eaſtern Emperor's edict againſt the worſhip of images; and Gregory III. who was raiſed to the papal chair in 732, followed the example. Zachary, the next Pope, ſo entirely deſpiſed the Eaſtern Empire, that he neither aſked confirmation of the emperor, or his exarch, which was the firſt inſtance of neglecting it, from the time that Belliſarius had made himſelf maſter of Rome.

Pope Stephen III. being actually beſieged in his capital by the Lombards, bore an image of Chriſt on his ſhoulders, which he alledged had fallen from Heaven, in order to encourage the people to reſiſt. He alſo had the images of the Virgin, Peter and Paul, beſides ſome others, carried in proceſſion for the ſame purpoſe. But he found more effectual aid from Pepin, king of France, who not only relieved him, but beſtowed on him the exarchate of Ravenna, and the Pentapolis, as I have before mentioned. From thenceforth the Popes conſidered themſelves as temporal princes, and ceaſed to note the years of the Greek Emperors in the Bulls that they iſſued.

On the death of Pepin, the Lombards renewed hoſtilities, on which Pope Adrian prevailed on Charlemagne to come to his relief; and as you have elſewhere ſeen, he totally overturned the kingdom of Lombardy. Adrian, however, had ſome difficulty to ſettle matters with Charlemagne, on the ſcore of image worſhip. That prince had called a council of 300 biſhops at Frankfort, in the year 794, to conſider the

queſtion: and they agreed with Charlemagne in opinion, which was, that it was lawful to place images in churches, but not to worſhip them. Adrian, however, found means to have the contrary practice continued, without offending him.

In 796, Leo III. was raiſed to the papal chair. He reſolved to unite in himſelf the temporal as well as ſpiritual power over Rome; and for that purpoſe to aboliſh the power of the ſenate, which had ſubſiſted ever ſince that city had got rid of the Eaſtern yoke. Two clergymen, nephews of the late Pope, made this a handle to ſeize and confine Leo. He however found means to eſcape, and putting himſelf under the protection of Charlemagne, that prince ſent him back in 799, with a ſufficient force to re-inſtate him, and followed himſelf in the year 800. The French monarch then aſſembled a council of French and Italian biſhops, in which he preſided; and it was there declared, that the Pope, being the ſupreme judge of all men, could only be judged by himſelf. Leo therefore made a ſolemn declaration, that he was innocent of the

crimes laid to his charge, after which he was fully acknowledged. 300 Laymen were then beheaded for having been his enemies; and the clergy, who had fomented the attack, were ſent into baniſhment. Charlemagne was now all-powerful in Italy, and the ſenate, and people of Rome, therefore readily joined in proclaiming him Emperor of the Weſt. The Pope then crowned and anointed him, on Chriſtmas-day, and paid him the ſame honors that had been formerly uſed to the ſucceſſors of Auguſtus. In return, Charlemagne added the city and duchy of Rome, to the dominions before ceded to the holy ſee, retaining only a nominal ſupremacy to himſelf. Beſides theſe great additions made to the papacy in Italy, Charlemagne had obliged all the barbarous nations he conquered, to acknowledge its authority. He at the ſame time obliged them to receive and maintain the miniſters appointed by the Popes, and to contribute to the ſupport of the church, by paying a tribute called Peter's pence, to his Holineſs.

Beſides the advantages thus obtained from Pepin and his ſon, the Papal power had received

conſiderable ſtrength from the Benedictine monks. They had been founded by St. Benedict in the year 529, and were now become extremely numerous, being at the ſame time zealouſly attached to the holy ſee. Another ſource of clerical wealth and power aroſe from the great encreaſe of thoſe who devoted themſelves to religious retirement. Many perſons of the higheſt rank, and who were poſſeſſed of great wealth, from time to time embraced a monaſtic life. Theſe either enriched the old, or eſtabliſhed new monaſteries, or erected churches and inſtituted feſtivals to their favorite ſaints: or beſtowed lands, or bequeathed money, that maſſes might be ſaid after death, to releaſe their ſouls from purgatory. Such ſuperſtitions were the conſequence of an almoſt total extinction of literature amongſt the laity, whilſt the clergy were nearly equally deſtitute of all uſeful knowledge, their learning being entirely directed to ſcholaſtic divinity; and as to all ſound morality, it was hardly to be found in any deſcription of the then inhabitants of Europe.

I have before obſerved, that the Popes allowed the Chriſtian clergy to accommodate matters with

the Pagans, in point of ceremonies. By doing ſo they got the ſame influence that formerly belonged to their idolatrous teachers, the Druids, and which was of the moſt extenſive nature. Amongſt thoſe nations which had ſettled in the Weſtern Empire, the puniſhment of almoſt every offence was a pecuniary mulct. It was therefore not very difficult to make them believe, that money could alſo obtain them forgiveneſs hereafter, and when this doctrine became fully received by the people, it became a ſource of great wealth to the clergy.

The Papal ſupremacy in the Weſt, where it was pretty generally acknowledged, had one advantage over the Eaſt. The clergy of the firſt had ſcarcely any differences in religious opinions, as they, for the moſt part, paid implicit obedience to the Pope. But thoſe of the latter had endleſs diſputations, and as the Emperors generally took a part, they perſecuted each other, as they alternately were able to influence the authority of the ſtate. Another diſtinction was, that the weſtern clergy were far ſuperior in wealth, whilſt the eaſtern were much more learned. One thing,

however, it is not eaſy to determine, and that is, which of them had moſt perverted and obſcured the true and genuine principles of Chriſtianity.

The authors of this æra, in what had been the Weſtern Empire, worth mentioning, are Gildas, an Engliſh monk and hiſtorian of the 6th century: Bede, ſurnamed the venerable, who wrote on eccleſiaſtical hiſtory, and who was alſo a monk: St. Aldhelm, a biſhop and Alcuinus, an abbot, who wrote on religious ſubjects in proſe and verſe, and theſe three flouriſhed in England in the 8th century. In France, Gennadius, and Gregory, biſhop of Tours, the latter of whom, amongſt other things, wrote a hiſtory of France. In Italy, Demaſius, a Heathen philoſopher, who wrote againſt Chriſtianity; and Caſſiodorus, the latter of whom wrote on religious and other ſubjects, and who was in thoſe days of darkneſs particularly eminent. In Africa, a biſhop named St. Fulgentius, was alſo diſtinguiſhed. The five perſons whom I have laſt mentioned flouriſhed in the 6th century.

In the Greek Empire, Coluthus wrote in poetry: Evagrius Scholaſticus, Procopius, and

Agathia were hiſtorians; the firſt confining himſelf to eccleſiaſtical affairs. Gazæus Æneas, a Platonic philoſopher, who had become a Chriſtian, wrote on the immortality of the ſoul, and the reſurrection of the body. Ætius and Trallian, on medicine; Ægineta, on ſurgery; and Priſcianus and Stephanus, were alſo learned men. All of theſe flouriſhed in the 6th century, except Ægineta, who lived in the 7th.

FIFTH LETTER.

YOU will again obſerve the encreaſe of population, and the new nations of the Saxons, Danes, Normans, and Turks, that have now made their appearance. But the introduction of the Mahometan religion, together with the extenſion of it, accompanied by the progreſs of the arms of the Saracens, are the moſt marked events of this æra. In leſs than 200 years, all the civilized countries then known in Aſia and Africa, except Aſia-Minor, had ſubmitted to them; and in Europe almoſt all Spain was ſubdued. This empire, thus rapidly formed, was however too unwieldy, and too little cemented to continue long under one head: and you have already ſeen ſome ſucceſsful revolts from the Caliphs of Bagdad.

The falſe prophet, and the ſucceſs of his doctrines, were foretold by St. John in the Revelations. But the ſecond cauſe of Mahomet's impoſture ſucceeding, was the dreadful corruption

of Chriſtianity. This gave the Saracen religion a comparative advantage in rationality, and as it was alſo enforced by the ſword, againſt nations torn by their own religious and civil diſſenſions, and ſunk into effeminacy—it is not at at all ſurpriſing that this impoſture ſhould have ſpread ſo widely, and with ſo much rapidity.

Religious ſuperſtition and depravity were accompanied, particularly in Europe, with a total want of all regular civil juriſdiction. Murders, mutilations, rapes, inceſt, poiſoning, and in ſhort, every crime might be committed with impunity, if the party was able to pay the ſum fixed as a puniſhment. Inſtead of courts of juſtice to inveſtigate titles to land, two champions under fixed ceremonies and regulations decided it by the ſword: and in criminal matters, where the guilt or innocence of the perſon accuſed was doubtful, it was determined by one or other of the ordeal trials. Theſe were by fire and water; the firſt being uſed by thoſe of high rank, and the latter by the vulgar. The mode as to fire was, to take up a piece of red hot iron with the naked hand, or to walk barefooted and blind-folded over nine

plough-ſhares fully heated and laid lengthwiſe at unequal diſtances. If unhurt, they were declared innocent, but otherwiſe guilty. As to water, the naked arm was thruſt into boiling water, or the perſon was thrown into a pool or river: there the eſcaping being ſcalded, or ſinking, proved the innocence; but if hurt, or the party floated without the art of ſwimming, they were condemned.

The low ſtate of literature you will perceive, from the authors I have mentioned, and even in thoſe arts which depend more on bodily than mental exertion, there was almoſt every where an univerſal decay. The court of the Caliph Haroun Al-Rachid, had indeed conſiderable magnificence, and ſome degree of refinement. The Arabs or Saracens were in the year 800 certainly ſuperior to the reſt of mankind. Rome and Conſtantinople, particularly the latter, had alſo the remains of thoſe arts and improvements which had prevailed in the Auguſtan age. But the world at large was rapidly ſinking back into barbariſm; and at the cloſe of my next æra, we ſhall find it in a ſtate ſtill more wretched and deplorable.

NINTH ÆRA.

OF

Univerſal Hiſtory,

Commencing in the Year 800, *and ending in the Year* 1085.

FIRST LETTER.

AL-RASCHID, the Caliph of Bagdad before the commencement of this æra, had impoſed a tribute on the Empreſs Irene, of 70,000 crowns. This her ſucceſſor Nicephorus refuſed to continue, the conſequence of which was, that the Saracens ravaged Greece, and made themſelves maſters of the iſland of Cyprus.

On the death of Al-Raſchid in 808, he was ſucceeded by his ſon Al-Amin, who loſt his life in a civil war that enſued, with his elder brother Al-Mamun. Under the latter Caliph, Crete was taken from the Eaſtern Empire, and from thenceforth was called Candia, from a city built there by the Saracens. Al-Mamun was diſtinguiſhed for his own proficiency in the learning of the times, and for his encouragement of it in others.

About this period, Egypt threw off all ſubordination on Bagdad, eſtabliſhing a Caliph of its own, who reſided at Grand Cairo. The African provinces between Egypt and the territories of the emperor of Morocco did the ſame, and had alſo a ſeparate Caliph. The latter, however, did not long continue, being aboliſhed at the riſe of the piratical ſtates of Algiers, Tripolis, and Tunis. And the Mahometans of Morocco and Spain, now denied the ſupremacy of the Caliph of Bagdad, even in matters of religion.

Al-Motaſſem, the 4th ſon of Al-Raſchid, was the next Caliph, though he had an elder brother living, and though Al-Mamun had left male

iſſue. He was able to repel ſome attacks of the Greeks, and his court was highly magnificent. But the decay of the Saracen power had become extremely viſible, and he found it neceſſary to introduce a body of Turks into his army.

In 833, Al-Watheck-Billoh ſucceeded his father Motaſſem. Billoh at his death left a ſon, who was a minor. At this time the Turks had become the guards, to whoſe care the royal perſon was immediately committed. They now amounted to 10,000 men, and were commanded by Waſif their general. Al-Motawakel, the young king's uncle, therefore applied to him; and having obtained his aid, he depoſed the minor. But governing with great impropriety, his own unnatural ſon Al-Mortaſer, gained over Waſif, and put his father Al-Motawakel to death. The parricide however, from that moment thought himſelf haunted, and ſoon after died of remorſe.

The Turkiſh guards, like the prætorians of Rome, had now in fact the diſpoſal of the ſupreme power. They however thought it prudent to keep it in the line of Abbas. They

therefore raiſed Al-Moſtain, a grandſon of Al-Motaſem, to the Caliphat. He ſaw the wretched ſtate to which that dignity was reduced, and endeavouring to emancipate himſelf, they put him to death.

I ſhall here obſerve, that in almoſt every Caliphat from the time of the family of Abbas being raiſed to that office, there were rebellions and attempts in favor of the deſcendants of Ali, who ſtill laid claim to the ſceptre; but I have omitted them as being perfectly uſeleſs to a general view of the world.

Al-Motaz, the brother of the laſt Caliph was now appointed. He alſo felt the ſtate of ſlavery in which he was held by the Turks, and formed a plan to obtain independence. For this purpoſe he introduced a body of additional guards, compoſed of Arabs and Egyptians: but the Turks immediately ſaw through his ſcheme, and it coſt him his life.

Al-Mohtadi, ſon to the Caliph Al-Watheck-Billoh, was the next vicar of Mahomet. He had the ſame views as his predeceſſor, and a battle enſued between the new and the old guards.

The Turks were however victorious, and Al-Mohtadi was deſtroyed.

The next Caliphat of Ahmed Al-Motamed, was extremely turbulent. And in the ſucceeding one of Al-Motaded, the Turks of Turkeſtan, under their Kchan, made themſelves maſters of Georgia and Circaſſia. This Caliph had ſeveral rebellions to ſuppreſs, the chief of which was headed by one Hemdan, who was aſſiſted by the Curds, a name given to ſeveral troops or tribes, made up of Perſians, Turks, Arabs, and Tartars. They had for a conſiderable time exiſted, living by plunder; and they were become extremely formidable.

The temporal power of the Caliphs was now perfectly contemptible. Moſt of the provinces, under one leader or other, had aſſerted independence, and were conſtantly engaged in wars with each other. Such was the ſituation of affairs when Al-Moctaſi ſucceeded Al-Motaded, in 901.

Egypt, after it had raiſed up its own race of Caliphs, had experienced nothing but ſcenes of blood and horror. This was owing to the con-

teſts for that high office. They therefore now aboliſhed it, and re-acknowledged the Caliph of Bagdad. But this was of ſhort duration; for, in the reign of Al-Moktader, the brother and ſucceſſor of Al-Moctaſi, that country became again independent, under a new line of Caliphs deſcended from Fatima, the daughter of Mahomet, and who were called the Fatemite dynaſty. The other Mahometan countries of Africa alſo acknowledged kings of the ſame race, as did the iſland of Sicily. In Spain, however, the Saracen monarchs continued to be of the race of Ommia.

Al-Kaker ſucceeded his brother Al-Moktader. His crimes ſoon occaſioned his depoſition, and the reigns of Al-Radi and Al-Motaki, the two next Caliphs, were extremely turbulent. In fact, at the beginning of the 11th century, the Caliph's temporal power was confined to Bagdad, and its immediate territory; together with the city of Mecca, which was allowed to remain under his juriſdiction, as pilgrimages to it were deemed peculiarly holy. But, even in this ſmall remnant of territory, all authority was veſted in

the commander of the Turkiſh guards, who by virtue of that office, was alſo the Emir Al-Omra, or chief Miniſter. The Caliph was however acknowledged as head of the Mahometan religion by all the new dynaſties in Aſia. The chief of which were, the Delamytes in Meſopotamia; the Gazni in Koraſan and Indoſtan; the houſe of Adadodowla in Perſia, which took the title of Shaen-Shah, or King of Kings; and the Kchans of the Turks, who were becoming particularly formidable.

In the Caliphat of Al-Koyen-Beamvillah, who began his reign in 1030, the great Turkiſh Seljukian dynaſty commenced. Seljukus, its founder, united all the Turks who had embraced Mahometaniſm under his ſtandard. Thus powerful, he raiſed a conſiderable empire, conſiſting of a part of Tartary, and thoſe countries which lie between Georgia and Perſia. Theſe dominions he left to his ſons, Tangrolipix or Togrolbeg, and Jaffer-Beg.

Tangrolipix we find greatly extending his boundary, and making Korn in Perſia the ſeat of his empire, at the ſame time driving the

Gazni family out of Korazan, and moſt of its other territories. To all this the impotent Caliph at Bagdad acquieſced, and he alſo made Tangrolipix his Emir Al-Omra, taking that office from a family that had for many years poſſeſſed it. He likewiſe declared the new Emir the ſupporter of the faithful, and crowned him king of Bagdad. The Turkiſh prince now demanded a daughter of the Caliph in marriage. Here pride interfered, and he refuſed; but Tangrolipix, though he had before held the bridle of Beamvillah's horſe in a public proceſſion, now threatened him, ſo as to obtain a reluctant compliance. The marriage, however, was never conſummated, owing to the death of the Turkiſh monarch.

Tangrolipix was ſucceeded in every thing by his nephew Alp-Arſlan, who had alſo what had belonged to his father Jaffer-Beg. Thus powerful, he was ſucceſsful in a war againſt the Greeks. He alſo made ſome other conqueſts, but at length loſt his life by a ſtab from a noble captive whom he had inſulted.

Malec, the ſon of Alp-Arſlan, was confirmed in all his father poſſeſſed, by the Caliph. He then extended his arms to India on the one hand, and to Egypt on the other; and was ſtill on the throne in 1085, at which period, you muſt perceive, the Saracen Empire had in fact expired.

I have ſufficiently noticed Egypt, and the other African ſtates that had ſeparated from the Caliph of Bagdad. The Turks, who will be very conſpicuous in my next æra, were peculiarly characteriſed at this period, by their love of arms, and by their ignorance in every thing elſe. And there is only one little nation that I ſhall obſerve on, before I proceed to the Greek empire.

One Haſſan, ſhortly before the year 1085, made his appearance at the head of a ſect, who acknowledged him as their prince, and who paid him the moſt implicit obedience. They inhabited the mountains of Irak in Perſia, and Haſſan and his ſucceſſors were afterwards called, the Old Men of the Mountain. So abſolute was the dominion of theſe men over the minds of their ſubjects, that if they commanded even ſuicide

they were obeyed. If any perſon was to be deſtroyed, in any country the moſt remote, thoſe to whom it was intruſted, would by every diſguiſe, and in contempt of every danger, accompliſh it, though their own life ſhould be the certain forfeit.

The Old Men of the Mountain turned this influence to an article of revenue, and the neighbouring Aſiatic princes frequently ſatisfied their revenge, by giving ſums of money to have their enemies put to death. In a word, it was a nation of aſſaſſins, acting under the belief that the moſt atrocious murders ceaſed to be criminal, if committed by the orders of their chief: and ſome well authenticated inſtances will occur in the next æra of this hiſtory.

SECOND LETTER.

AT the commencement of this æra, you already know Nicephorus was on the throne of Conſtantinople. He concluded a peace with Charlemagne, by which the latter was acknowledged Emperor of the Weſt; and all Italy, except what lies on the Greek ſide of the rivers Vulturnus and Aufidus, were formally ceded to him.

Nicephorus, who turned out an infamous tyrant, after reigning eight years, was defeated and ſlain by the Bulgarians, who, agreeable to their barbarous cuſtom, made a cup of his ſkull. His ſon and ſucceſſor Saturacius, finding that he was not pleaſing to the people, after holding the ſceptre two months, retreated into a monaſtery, and was ſucceeded by Michael, who had married his ſiſter. This prince being unſucceſsful againſt the Bulgarians, was obliged to follow the example of his predeceſſor; and Leo V. an officer who had highly diſtinguiſhed himſelf, was

thereupon raiſed to the vacant throne. He obtained ſome important victories over the Bulgarians; but having endeavoured to ſuppreſs the worſhip of images, he fell a victim to religious bigotry. Michael Balbus, who was at the head of the conſpiracy, was then raiſed to the throne; and, in order to cut off the ſucceſſion of Leo's four ſons, they were caſtrated, one of them dying of the operation.

Not long after the elevation of Michael, he was beſieged in his capital, by one Thomas, who alledged he was Conſtantine the ſon of Irene, and who in that right had previouſly poſſeſſed himſelf of Aſia Minor. On this occaſion the Bulgarians came to the aid of Conſtantinople, and in an engagement that followed, Thomas loſt his life.

Michael, who was extremely vicious, now forced a daughter of Conſtantine Porphyrogenitus out of a monaſtery, and made her his Empreſs. Soon after this, Euphemius, a principal officer in Sicily, prevailed on a nun to quit the religious houſe to which ſhe belonged, and then debauched her. For this offence the Emperor

ordered his noſe to be cut off, and to prevent it, Euphemius fled to Africa. There he made terms with the Saracens, who ſent a body of forces with him to Sicily, where he loſt his life; but that iſland, and a part of Calabria in Italy, were taken by the Saracens: and another body of them had before made themſelves maſters of the iſland of Crete.

Theophilus, the ſucceſſor of Michael, was, during his ſhort reign, a zealous enemy of the worſhip of images. His ſon and ſucceſſor, Michael III. being only 6 years old, the adminiſtration of affairs devolved on Theodora, the mother of the young prince. She was the decided friend of image worſhip, baniſhing all who oppoſed it, and recalling ſuch as had been obliged to fly for a contrary opinion. The Manichæan ſect ſhe treated with more ſeverity, putting many thouſands to death. The conſequence of which was, that numbers who ſurvived aſſiſted the Saracens in ravaging the empire.

Michael took on himſelf the government in 855, and diſgraced it by various acts of cruelty, impiety and debauchery. He was cut off by

Baſilius his favorite, whom he had aſſociated with him, and who alledged, that he was compelled to this act by ſelf-preſervation. Baſilius was ſucceſsful in a war againſt the Manichæans, who were chiefly ſeated in Armenia: he likewiſe gained ſome advantages over the Saracens. But his Baſilicæ, or Greek code of laws, is what has rendered his government moſt conſpicuous. The codes of Juſtinian were all in Latin, a language at this time little underſtood. He therefore had the chief heads of them promulgated in Greek, which was extremely neceſſary. In his reign began the grand ſchiſm, which ended in the total ſeparation of the Eaſtern and Weſtern Churches.

Leo the philoſopher, ſo called from being a favorer of learning, ſucceeded his father Baſilius. About the year 886, he had all the laws of Juſtinian tranſlated into Greek, together with thoſe that had been made in ſubſequent reigns. Alexander, the brother of Leo, ſucceeded to the throne, though the latter had left a young ſon named Conſtantine. His reign was ſhort and vicious, and then his nephew, the VIIIth of the

name of Conſtantine, was acknowledged Emperor. Things being ill conducted, afforded an opportunity to Conſtantine Ducas, to attempt the ſovereignty; in which he however loſt his life: and thoſe who had miſmanaged the public affairs being removed, Zoe, the mother of Conſtantine, was placed at the head of the new adminiſtration.

There were at this time two men who contended for royal favor. Theſe were Leo and Romanus. The latter at length prevailed, and the former was not only diſgraced, but had his eyes put out, according to the abominable practice of the court of Conſtantinople. Romanus in a ſhort time prevailed on the young Emperor to marry his daughter, and had alſo influence ſufficient not only to diſmiſs Zoe, who was obliged to go into a monaſtery, but likewiſe to have himſelf and his two ſons aſſociated in the Imperial dignity. They were however ſoon depoſed and impriſoned by Conſtantine, who then intruſted every thing to his favorite Baſilius, and the Empreſs, though ſhe was the daughter of Romanus. But they groſsly abuſed the power

thus committed to them, and enriched themſelves by ſelling every great appointment of the ſtate.

I have paſſed over many attacks on the Greek Empire, by the Bulgarians, Saracens, and other foreign enemies: and alſo numerous inteſtine commotions, as they had no important conſequences; and I ſhall continue to do ſo in future. But I think it neceſſary to obſerve here, that a new enemy made their appearance during this reign. Theſe were the Roſſi, who came from the European part of Sarmatia: and they had conſiderable fleets which infeſted the Greek coaſts, till checked by the Conſtantinopolitan navy. The Roſſi are ſuppoſed to be the ſame people, as thoſe ſince known by the name of Ruſſians.

Romanus, the ſon of Conſtantine, poiſoned his father, and ſucceeded him. During his ſhort reign, Nicephorus Phocas, one of his generals, recovered Crete, and Leo, another of them, had conſiderable ſucceſs againſt the Eaſtern Saracens. On the death of this abominable parricide, Nicephorus Phocas married the Empreſs

Theophana, the widow of Romanus. It was ſuppoſed they had been criminal together in the life of the late Emperor, whoſe death they were alſo ſuſpected of having haſtened. If ſo, Phocas II. who now aſcended the throne, well deſerved the fate he met with. He was cut off by a conſpiracy, headed by Theophana; and John Zimiſces, who was her chief inſtrument in it, then aſſumed the purple. As ſoon as he felt his power eſtabliſhed, he baniſhed the infamous Theophana; at the ſame time raiſing her ſons Baſilius and Conſtantine, to be his colleagues in the empire. He then defeated a revolt, headed by Bardas Phocas, a nephew of Nicephorus. He was alſo ſucceſsful againſt the Roſſi, and the Saracens. Beſides his ſucceſſes in the field, he was very attentive to the interior concerns of the empire. His death was therefore much regretted, which was occaſioned by poiſon adminiſtered by Baſilius, a favorite eunuch. This he did to ſcreen himſelf from puniſhment for groſs miſconduct, whilſt the Emperor had been abſent from Conſtantinople.

The firſt act of the eunuch after this murder, was the recall of Theophana, her eldeſt ſon Baſilius II. being only 19 years old. Sclerus, a celebrated general was then diſgraced, which ſo irritated him, that he aſſumed the purple in Aſia, where he for ſome time bid defiance to all the forces ſent againſt him. But Bardas Phocas being recalled from exile, and entruſted with the command, gave him a ſignal defeat. The young Emperor had not been ſo ſucceſsful againſt the Bulgarians, which induced Phocas to revolt. He then propoſed a junction to Sclerus, and that they ſhould jointly rule over the empire. This being acceded to, he no ſooner got the deceived general into his power, than he impriſoned him. But Phocas ſoon after loſt his life in his conteſt with Baſilius: and Sclerus having made a proper ſubmiſſion, was pardoned and reſtored to liberty. Another revolt in favor of Phocas's ſon, was ſoon ſuppreſſed, and in the year 1019, Baſilius had the glory of forcing the Bulgarians, who had ſo often infeſted the empire, to become his tributaries. But he ſullied his ſucceſſes by the moſt deteſtable barbarity, having cauſed the eyes

of 5000 of his priſoners to be put out; and at home he rendered himſelf odious by the exceſſive taxes he impoſed.

On the death of this prince, Conſtantine IX. who had entirely neglected ſtate affairs during the life of his brother, became ſole Emperor. He entruſted every thing to miniſters totally unworthy of his confidence, who unjuſtly baniſhed or put to death many perſons of diſtinction, at the ſame time grievouſly oppreſſing the people. On the decline of Conſtantine's health, having no ſon, he fixed on his kinſman Romanus Argyrus for his ſucceſſor: but he at the ſame time inſiſted that he ſhould take his daughter Zoe to wife. To this there was one very great obſtacle, Romanus being married to a woman who was alſo named Zoe, whom he tenderly loved. Conſtantine however declared he would put out his eyes if he did not comply: and it is ſaid the laſt named Zoe, generouſly devoted herſelf to a monaſtic life, that ſhe might ſave a man that was highly dear to her.

Romanus II. commenced his reign with many acts of generoſity. He was however un-

ſucceſsful in the field, loſing all Aſia-Minor, except Pontus, to the Saracens. This, added to the taxes he impoſed, made him ſo unpopular, that his Empreſs in conjunction with Michael Paphlagonatus, a man of mean extraction with whom ſhe was enamoured, had him diſpatched. Michael then married her, and he was permitted to aſcend the throne; his brother John, who was an eunuch, and who had been very inſtrumental in his elevation, becoming at the ſame time prime miniſter. A number of changes in office of courſe followed to ſecure the new ſucceſſion. But though he fully eſtabliſhed himſelf, and was ſucceſsful in ſubduing a revolt of the Bulgarians, remorſe harrowed up his ſoul; and abandoning the Empreſs and the Empire, he retired to a monaſtery.

His nephew and ſucceſſor Michael Calaphates ſucceeded him, with the approbation of Zoe, whom he afterwards confined. This produced a revolt which ended in his depoſition, and his eyes being firſt put out, he and all his relations and principal adherents, were ſent into baniſhment. Zoe and her ſiſter Theodora, were then acknowledged joint ſovereigns of the Greek Em-

pire. Zoe, beſides recalling numbers who had been exiled, now married one of them named Conſtantine Monomachus. Two revolts that followed were ſuppreſſed, and the Roſſi, and another barbarous nation named the Patzinacæ were repulſed. The Turks, during this reign alſo made ſome attempts on the empire.

Monomachus and Zoe died before Theodora. During the ſhort time the latter governed alone, ſhe ſhewed very conſiderable talents, which was far from the characteriſtic of her ſucceſſor Michael Stratioticus. He was however able to ſuppreſs a revolt raiſed by Theodorus, the couſin-german of Monomachus; but the principal officers of the army ſoon after obliged him to retire to a monaſtery, at the ſame time raiſing Iſaac Comnenus to the purple. In about two years the latter, from choice, embraced a monaſtic life, beſtowing the crown on Conſtantine Ducas, though he had children of his own. This he did from the beſt motives, conceiving that Ducas poſſeſſed talents ſuited to the dangers of the ſtate. In that opinion he was however miſtaken; and during this reign the Uzzians, a Scythian nation, and the

Turks, made ſome ſucceſsful attacks on the empire.

On the death of Conſtantine, his three ſons being minors, the regency was given to their mother Eudocia, ſhe being firſt ſworn never to marry. But the Turks proving ſucceſsful in the commencement of her adminiſtration, the people demanded an emperor who could head their army.

Romanus Diogenes, a man of high birth, great talents, and poſſeſſed of every advantage of perſon, taking advantage of the popular wiſh, now attempted the ſovereignty. He was however defeated, and his execution would have followed, had not the empreſs become enamoured of him. She then pardoned and raiſed him to the command of the forces. Her next ſtep was to get rid of the oath ſhe had taken, and this ſhe accompliſhed by inducing the patriarch to believe ſhe would give her hand to his nephew. But no ſooner had he abſolved her, than ſhe made Romanus the partner of her bed and of her throne.

Romanus was unſucceſsful in his war with the Turks, being defeated and made priſoner by Alp-

Arſlan, the ſucceſſor of Tangrolipix. But this generous conqueror not only gave him his liberty, but concluded a peace on terms as liberal as if no ſuch misfortune had happened. During his captivity, Michael Ducas, the eldeſt ſon of the laſt emperor Conſtantine, however, got poſſeſſion of the ſupreme power, and Romanus falling into his hands, his eyes were put out, and he died of the operation.

Alp-Arſlan on receiving this intelligence, renewed hoſtilities with great ſucceſs, till diverted by Cutlu Moſes his own relation, who was at the head of another Turkiſh army. They accommodated matters at length by an agreement, that Arſlan ſhould poſſeſs all his father's dominions, and Moſes was to be inveſted with what was already conquered from the Greeks by Alp-Arſlan, and likewiſe what their united forces ſhould in future ſubdue. In conſequence of this, Media, Lycaonia, Cappadocia, and Bithynia, formed the kingdom of Cutlu, and Nice was made its capital.

To add to the calamities which at this time afflicted the Greek empire, Ruſelius, a Roman commander in Aſia-Minor aſſumed the purple.

This revolt was no ſooner ſuppreſſed than a new one followed, headed by Nicephorus Botoniates, and ſupported by Cutlu Moſes. This was truly formidable, and Michael's ſituation becoming ſtill more deſperate by another competitor named Byrennius appearing at Dyracchium, he abdicated the throne, though he afterwards made an ineffectual effort to regain it. The conteſt between Botoniates and Byrennius ended in the latter's being made priſoner. Another candidate for the purple, however, ſoon aroſe in the ſame quarter. His name was Baſilacius; and Alexius Comnenus, the ſon of the emperor Iſaac Comnenus, was the general ſent againſt him. He proved ſucceſsful, and Baſilacius falling into his hands, was deprived of his ſight. The victorious army then declared Alexius their emperor, and making themſelves maſters of Conſtantinople, Botoniates was glad to abandon royalty by taking ſhelter in a monaſtery. This happened in the year 1081.

In the army with which Alexius took Conſtantinople there were many barbarians, and he was not able to reſtrain them from ſacking that city.

This rendered him extremely odious to the inhabitants; to do away which he called on the patriarch to inflict whatever penance he thought proper on him and his connexions. The emperor and his neareſt relations were accordingly ordered to go through different auſterities for the ſpace of forty days, which being complied with, the people were perfectly reconciled to his government. He then prepared a great armament againſt the Turks, but being obliged to defend himſelf in the weſt, againſt Robert duke of Apulia, he found it more prudent to make peace with Solyman, the ſon and ſucceſſor of Cutlu Moſes; and his war with the Norman prince did not end till about the cloſe of this æra.

THIRD LETTER.

I SHALL, as heretofore, briefly touch on thoſe European countries which were never ſubdued by the Romans, before I proceed to what had been the Weſtern Empire. There is however little to be ſaid. All that was yet known of Denmark, Norway, Sweden, and Ruſſia, that is worth obſerving, will fall in with my account of other countries; and I ſhall only in this place ſay, that they were ſtill in a ſtate of barbarity. I ſhall therefore dedicate the remainder of this letter to Ireland.

The Danes, who are ſometimes called Normans, or men from the north, had hitherto rather ravaged the coaſts, than ſeriouſly attacked Ireland. But in the year 815, a formidable deſcent was made under their leader Turgeſius, who in a few years obliged all the Iriſh princes to become his tributaries. Thus it continued till the year 859, when Turgeſius occaſioned the extirpation of the Danes. Malachy I. then king of

Ireland, having a beautiful daughter, the Daniſh monarch demanded her as a concubine. To avert her diſhonor the Iriſh prince propoſed to ſend fifteen virgins along with her, on condition that if the Dane preferred any one of them, his daughter ſhould be returned. This was apparently acceded to; but Turgeſius had reſolved to keep them all as concubines for himſelf and his favorite captains, who were aſſembled to receive them. The pretended young women were however youths with concealed arms, and all the officers were quickly diſpatched, Turgeſius alone eſcaping. He was however ſoon after ſlain in the general maſſacre that had been preconcerted by the Iriſh princes: and the few of his countrymen who were not put to the ſword, abandoned Ireland.

The Iriſh had no ſooner got rid of a foreign enemy, than they renewed their wars with each other. It was not long however before they had new enemies from Denmark. Various battles followed, till at length, in the year 879, the iſland was again cleared of thoſe invaders.

Sitrick, another Daniſh prince, who was ſaid to be of Turgeſius's family, ſome time afterwards took Dublin by ſtorm. His arms were extremely ſucceſsful, till checked by Ceallachan king of Munſter, who on one occaſion took the ſiſter of Sitrick priſoner. She inſpired the Iriſh monarch with the tendereſt ſentiments, and after ſhe had been reſtored to liberty, Sitrick being made acquainted with it, offered her in marriage to Ceallachan, as the means of a laſting peace. Anxious to obtain her hand, and ſuſpecting no treachery, he unguardedly put himſelf in the power of Sitrick, who baſely made him his priſoner. He then offered him liberty on terms highly ruinous, which were apparently acceded to, and perſons were diſpatched by Ceallachan avowedly to ſolicit the approbation of the regent of Munſter. They were however ſecretly inſtructed to tell him and the other ſubjects of Ceallachan to leave their monarch to his fate, and attend only to their own intereſt. The conſequence of this was their aſſembling a powerful army, and equipping a conſiderable fleet. They then proved completely

victorious at land, and Sitrick embarking the remainder of his forces, carried along with him his royal captive. The Iriſh ſhips however came up in time to intercept the Danes, and the gallant Fingal, who commanded on the part of Munſter, inſtantly engaged. The conteſt proved long and doubtful. At length Fingal boarded Sitrick's ſhip, where finding himſelf not ſufficiently ſupported, he ſeized the Daniſh monarch in his arms, and leaping into the ſea, both periſhed. Two other officers following this example, in like manner devoted themſelves with two of Sitrick's brother's to the deep. Victory then declared for the Iriſh, and Ceallachan regained his liberty.

Diſtracted by civil wars, and infeſted by the Danes, Ireland however continued in a miſerable ſtate till the year 1002, when Malachy II. was depoſed, to make room for Brian Boromy. Before Brian was made monarch of Ireland, he had as king of Munſter vanquiſhed the Danes on many occaſions. He now raiſed a powerful army, and a formidable marine; whilſt by a wiſe, humane, and generous adminiſtration, he ſecur-

ed the love of every claſs of his ſubjects. The Danes, who had now embraced Chriſtianity, were ſuffered to remain in the ſea ports, on account of the benefit derived from their trade; but he had them under the moſt effectual controul. Having thus ſecured the internal tranquillity, Brian diligently applied himſelf to a revival of religion and literature, and the Iriſh during this reign were in a ſtate of proſperity to which they had long been ſtrangers.

This happy ſituation continued for ſeveral years, till an unfortunate diſpute aroſe between Brian, and his brother-in-law Malmorda, king of Leinſter. Brian in vain attempted to adjuſt it, and his opponent applying to the Danes, a powerful armament was ſent from Denmark. It had no ſooner arrived, than a formal challenge was given by Malmorda, and accepted by Brian, the plains of Clontarff, in the neighbourhood of Dublin, being fixed on as the place of deciſion. This battle was fought on the 23d of April, 1014, and Brian, who was 88 years of age, having ſeen his forces properly arrayed, retired

to his tent, leaving the command to his eldeſt ſon Mortagh. The conteſt was long, bloody, and doubtful, but at length victory declared for the Iriſh. Malmorda and many diſtinguiſhed chiefs fell in the action, and the Danes ſuffered ſo ſeverely, that in a ſhort time afterwards they were totally driven from Ireland. This celebrated battle, however, proved fatal both to Brian and his ſon Mortagh. The firſt was killed in his tent by ſome of the flying enemy; and the latter, having gone to aſſiſt a Daniſh prince who lay wounded on the field of battle, and who had called to him for aſſiſtance, was treacherouſly ſtabbed by him.

The conduct of Malachy II. who had been removed from being king of Ireland to make way for Brian, but who was ſtill king of Meath, is differently related. It is however certain, that he now regained the ſovereignty of the iſland. On his death, Donogh III. the ſon of Brian, had the ſuffrages of a majority of the petty princes; but it was conteſted by Turlogh, the ſon of his elder brother Teig, and after various

conflicts, Donogh yielded to his competitor. This was in 1064, and Turlogh was ſtill on the throne in 1085, at which period Ireland was in a moſt deplorable ſtate of civil diſſenſion: and it had then loſt all pretenſions to literature, or any of thoſe branches of knowledge that ſweeten the cares of life.

FOURTH LETTER.

I SHALL now proceed to thoſe countries which had compoſed the Weſtern Roman Empire. In Spain, the Saracens or Moors had erected two kingdoms, the one called Cordova, and the other Toledo. Theſe contained the whole of that kingdom, and what is now called Portugal, except the ſmall Chriſtian ſtates in Aſturia and Navarre. Alphonſo, king of Aſturia in the beginning of the 9th century, wreſted the remainder of that province from the Saracens; and Arragon ſoon after revolted from them. This diminution of the Mooriſh power, was owing to diſſenſions among themſelves, and to their having thrown off all connexion with Africa.

Towards the end of the 9th century, another Alphonſo, ſurnamed the Great, had the Chriſtian territories of Aſturia; but from the additions made to them, he was now ſtiled king of Leon and Oviedo. Beſides being engaged in various wars with the Moors, in which he was for the

moſt part ſucceſsful: he had ſeveral civil commotions to put down, and in his old age his ſon Garcias rebelled againſt him. The latter was however defeated and taken priſoner; but the father afterwards, in an aſſembly of the ſtates, ſurrendered the crown to Garcias, having firſt given the province of Galicia to his ſecond ſon Ordogno. What is peculiarly ſingular, Alphonſo then accepted the command of an army from Garcias, and was victorious againſt the Moors: ſoon after which he died, leaving the character of a great and good prince behind him.

During the 10th century, the Chriſtian ſtates of Spain encreaſed both in number and territories. The Moors of courſe fell off in power, and they alſo ſplit into a number of petty principalities. Cordova, however, continued the firſt in conſequence, and its court was ſuperior in knowledge and exterior accompliſhments, to any other at that time in the world, Conſtantinople not accepted. Geometry, aſtronomy, chemiſtry, and phyſic, were ſtudied there, and tilts and tournaments conſtituted their principal

amuſements. But though Cordova could boaſt theſe advantages, Spain was deſolated by civil wars, not only between the Moors and Chriſtians, but alſo amongſt each other; and poiſoning, aſſaſſination, and every kind of treachery and cruelty abounded.

The Chriſtian kingdoms of Navarre and Aragon were united under Sancho, a king, who got the additional appellation of Great. He left his dominions to his two ſons, of whom Ferdinand the eldeſt, was appointed to Arragon, and the youngeſt to Navarre. But Ferdinand ſoon got poſſeſſion of both, by procuring the death of his brother. He then made war with his brother-in-law the king of Old Caſtile, and the latter falling in battle he made himſelf maſter of his dominions. Thus ſucceſsful in villainy, he is called Ferdinand the Great; but he was obliged by the Pope to give up the title of Emperor which he had taken.

Towards the end of Ferdinand's reign, flouriſhed Rhoderick, a celebrated Spaniard, known to poſterity by the name of the Cid. His having married the daughter of a man he had mur-

dered, was, in theſe horrid times, ſcarcely a blemiſh to his character: yet theſe were the days moſt celebrated in the European countries, for what was called knight errantry. A multitude of independent lords every where abounded, who were attended with numerous ſquires, and who entered into the ſervice of different princes who were at war with each other. The Mooriſh kings conferred the honor of knighthood on ſuch perſons, by touching their ſhoulders with a ſword, which they preſented, and girded on afterwards. The Chriſtians had other ceremonies, and particularly that of watching their armour for a certain time, on an altar to the Virgin Mary. Beſides the ſervices of theſe knights in time of war, they were frequently called on in matters of a civil nature. If a lady was accuſed of any crime, ſhe might defend herſelf by one or more knights who eſpouſed her cauſe, and ſhe was deemed guilty or innocent, according to the ſucceſs of thoſe who fought againſt her accuſers. Matters of property had frequently the ſame trial, and almoſt every diſpute was, in this barbarous age, determined by ſingle combat.

Of all countries, Spain produced the greateſt numbers of theſe knights errant, and the Cid was the firſt in point of reputation. One of his exploits had been his aſſiſting Don Sancho, the eldeſt ſon of Ferdinand the Great, in depriving his brothers and ſiſters of what their father had left them; which however they regained on Sancho's being aſſaſſinated, in 1073. The Cid at length united under his ſtandard a number of other knights, who with their ſquires, all well mounted and completely armed, became ſo formidable, that whatever prince he declared for was ſure to be victorious. At this time there was ample room for his exertions, Spain being, towards the cloſe of this æra, divided among not leſs than 20 princes of the Chriſtian and Mahometan religions. After fighting various battles for others, he at length fought for himſelf, and formed a ſmall ſtate which he took from the Moors, and of which Alcaſar was the capital: but he never aſſumed the title of king, though his power was greater than that of any of the Chriſtian princes that ſurrounded him.

Ferdinand the Great had bequeathed to his three ſons, Sancho, Alonſo, and Garcia, all his dominions, which, at the time of his death, conſiſted of Old Caſtile, Leon, Oviedo, Galicia, and a part of Portugal. Theſe had been ſeized on by Sancho, and on his death Alonſo took poſſeſſion of them, at the ſame time confining his brother Garcia.

Alonſo, or Alphonſo, was the prince to whom the Cid acknowledged particular obedience. He therefore aſſiſted him with all his knights in the ſiege of Toledo, where Hiaja the Moor was king. Al-Mamun, the father of Hiaja, had formerly ſheltered Alphonſo from his enemies, treating him with the utmoſt kindneſs and generoſity. The Moors therefore juſtly accuſed him of ingratitude; but his arms prevailed, and Toledo, after an obſtinate defence, was forced to capitulate in the year 1085: ſoon after which the Cid alſo added New Caſtile to the territories of Alphonſo.

At this period Arragon, one of the Chriſtian kingdoms of Spain, was diſtinguiſhed from every other in the world, by a peculiar degree of free-

dom. It had a public aſſembly called the Cortez, in which, not only the nobles and biſhops, but alſo the deputies of the great cities aſſembled. By them an officer called the Juſtina was elected. His perſon was inviolable, and he had a right to pronounce on every act of the king, whether it was or was not, conformable to law. He had alſo the power of excluding any miniſter employed by the monarch, if he thought him hoſtile to the freedom of the people. At the ceremony of the coronation, this high officer, who could only be removed by the cortez, uſed theſe ſtrong words in the name of that aſſembly, at the ſame time holding a naked ſword oppoſite to the breaſt of the ſovereign:—We, who are your equals, make you our king, and promiſe obedience to your government, on condition, that you maintain our rights and liberties. If not—not.—

FIFTH LETTER.

IN that part of Great Britain called England, we find Egbert on the throne of the kingdom of Weſſex, at the commencement of this æra. Being poſſeſſed of great abilities, and being alſo the only prince left who claimed a deſcent from Woden, he brought all the other Saxon kingdoms to ſubmit to his authority. This put an end to the civil wars of the Saxons themſelves, and afforded a proſpect of happineſs to which they had long been ſtrangers. Theſe expectations were not however realiſed. The Danes, who had before made many unpleaſant viſits to the coaſts of England, now became much more conſpicuous; and being joined by the Britons of Cornwall, they aſſumed a formidable aſpect.

On the ſucceſſion of Ethelwolfe, the ſon of Egbert, in 838, a body of theſe Danes for the firſt time ventured to winter in England. In the enſuing ſpring, as had been preconcerted, they were encreaſed by numerous reinforce-

ments; and proving victorious againſt the Saxons, Canterbury and London fell into their hands, and were reduced to aſhes. Soon after this Ethelwolfe made a pilgrimage to Rome, and the conſequence was, that on his return he ſettled tithes on his clergy.

In 857, Ethelbald and Ethelbert, the ſons of Ethelwolfe, got their father's dominions. They lived only a few years, and then the crown devolved on Ethelred, another ſon of Ethelwolfe; and on his death in 871, his younger brother Alfred, then only 22 years old, was raiſed to the regal dignity.

The Danes, during the three laſt reigns, had greatly encreaſed in numbers, and had made ſome permanent ſettlements. They now became ſtill more formidable, and after a glorious but ineffectual conteſt, Alfred was forced to abandon all the enſigns of royalty, and to ſave his life by entering into the ſervice of a neat herd in Somerſetſhire. As ſoon however as the ſearch for him was given over, he retired into a remote iſland formed by the waters of the Thone and Parret, where he and ſome of his adherents ſtrongly for-

tified themſelves. From thence he kept up a correſpondence with Oddune, earl of Devonſhire, who was ſtill the maſter of a ſtrong caſtle. Nothing but a ſtroke of ſurpriſe could do any thing for his deſperate affairs, and Alfred therefore under the concealment of a harper entered the Daniſh camp in his neighbourhood, and made himſelf acquainted with every thing neceſſary to direct his mode of attack. He then ſuddenly collected all the forces he could, and coming on them totally unexpected, his victory was complete. This was followed up with ſo much ſkill and courage, that the Danes who eſcaped the ſword were glad to ſubmit, on the terms of being allowed to ſettle in Northumberland and Eaſt Anglia, countries that had been nearly depopulated. The Danes, who had hitherto been idolaters, now embraced chriſtianity, and in a very ſhort time Alfred had the ſatisfaction of ſeeing all the inhabitants of England of one religion, and all acknowledging his authority. To guard againſt danger from without, he now had every man capable of bearing arms regiſtered, with caſtles and fortreſſes properly ſituated, to which on any alarm they were to repair. And

beſides this internal ſtrength, he equipped a powerful fleet to protect the coaſt of his kingdom.

His next object was to make all his people loſe their original names in the general one of Engliſh, and alſo to ſubmit to one code of laws. Many of his inſtitutions had a beginning prior to his reign; but England was regularly ſettled by him in the following manner. All his territories were divided firſt into great diſtricts called counties: thoſe again ſub-divided into what was termed hundreds, and thoſe into ſtill ſmaller tracts of land denominated tythings. This laſt conſiſted of ten families, over whom a tything-man or borſhholder preſided; and every freeman who was alſo a houſeholder muſt be regiſtered in one of theſe tythings on pain of out-lawry: and ſuch houſeholder was made anſwerable not only for the conduct of his own family and ſlaves, but alſo for that of every ſtranger who remained with him more than three days. Every hundred had ten of theſe tythings, with a preſident or magiſtrate; and its court conſiſting of one hundred houſeholders aſſembled once in every four weeks; and it had alſo one annual meeting, in which every

man appeared armed, and this laſt was called the wapentake. The county court, conſiſted of all who had freeholds, and it aſſembled only twice in each year, with its preſident, called the alderman or earl, that is, governor of the county, who was aſſiſted by the biſhop of the dioceſe. To carry into effect the deciſions of this court, Alfred created a new office, that of ſheriff. It was his duty alſo to levy the fines from time to time impoſed on thoſe within his juriſdiction, which made a very conſiderable part of the royal revenue, as almoſt all crimes were puniſhed by fines. There were ſeveral other duties annexed to this important office; and the choice of him was either immediately, or very ſoon after the inſtitution, given to the freeholders.

In trivial matters, between members of the ſame tything, the other houſeholders with the borſholder decided; but an appeal lay to the hundred court. The latter alſo tried all controverſies between members of different tythings, twelve men being choſen out of the hundred, and ſworn, to decide as to all diſputed facts, and then the magiſtrate pronounced the law. The county

court ſeems to have been confined to matters of general concern, as roads, public buildings, &c.; but from all the courts, except the tythings, there lay an appeal to the king and his council. Thus, to Alfred, the trial by jury, and the foundation of Engliſh liberty, owed its origin.

After appointing the courts and their officers, Alfred gave them a code of laws for the regulation of their conduct, and which is now known by the name of the common law of England, which is ſtill in force, except where altered in the ſtatute law, that is, by ſubſequent poſitive acts of the Britiſh legiſlature: and ſo well did theſe laws anſwer the purpoſes intended, that bracelets of gold were publicly expoſed by order of the king; and though no guard or watch was placed over them, they remained in ſafety till he thought proper to have them taken away.

Beſides theſe courts and laws, Alfred aſſembled twice in every year the ſtates of the kingdom. They met at London, his capital; and he diligently conſulted with them on the beſt means of promoting the happineſs of the nation. Theſe ſtates were however compoſed only of the earls

or governors of counties, the biſhops and noblemen; there being no repreſentatives as yet deputed by the people.

During the dreadful devaſtations committed by the Danes, all the books which belonged to the clergy and monks (for the laity had none) were deſtroyed, and literature had nearly expired. Alfred, who had been at Rome, and who was one of the beſt writers of the age in which he lived, diligently ſought to revive the ſtudy of letters. For this purpoſe he either rebuilt or founded the Univerſity of Oxford; and every man of any information was highly favored at his court. Commerce and every art was encouraged as far as in his power; and England during his reign, which laſted near thirty years, was raiſed to a ſtate of happineſs, unknown at that period to any other country. This appears ſtill more aſtoniſhing, when we conſider that Alfred was under the neceſſity of fighting upwards of fifty battles by ſea and land. But he was a man of the moſt extraordinary aſſemblage of good and great qualities, and the beauty and vigour of his perſon, fully correſponded with that ſtrength of underſtanding

that diſtinguiſhed his head, and all thoſe philanthrophic feelings which occupied and adorned his heart.

Alfred was ſucceeded by Edward his eldeſt ſon, whoſe reign was extremely turbulent. Among other civil diſſenſions he had one with Ethelwald, the ſon of king Ethelbert, who attempted the crown, and loſt his life in the conteſt. Edward had alſo to repel ſome armaments fitted out by the Danes; and at his death he tranſmitted the crown to his illegitimate ſon Athelſtan, in preference to his children born in wedlock, as the former was of an age more ſuited to govern. This prince had not only to contend with his Daniſh ſubjects, but alſo with the Scotch and Welch. He was however ſucceſsful againſt them all; and he greatly encouraged trade, by making every man who had made two commercial voyages on his own account, a thane or nobleman.

Edmund, the brother and ſucceſſor of Athelſtan, had alſo ſome conteſts with his Daniſh ſubjects. He was likewiſe engaged in war with the Britons in Cumberland, who ſeemed to have hitherto maintained their independence. They were how-

ever ſubdued by this prince, who ſurrendered their country to Malcolm, king of Scotland, on the terms of his doing homage for it. Edmund loſt his life, by a robber whom he had baniſhed, but who had returned without permiſſion, and ventured into his preſence. This ſo irritated the king, that he inſtantly ſeized him, and the villain thereupon ſtabbed him to the heart.

The children of Edmund being minors, his brother Edred aſcended the throne. His Daniſh ſubjects were ſtill turbulent, but this reign was chiefly remarkable for the riſe of Dunſtan, a monk and abbot of Glaſtenbury. He had made himſelf conſpicuous by living for a conſiderable time in a cell, where he could neither ſtand up nor lie at his length. This, and ſome pretended conflicts with the devil, made him ſuch a favorite with the people, that Edred thought it adviſeable to pleaſe them by putting him at the head of the treaſury. The court of Rome at this time inſiſted on the clergy of every deſcription living in a ſtate of celibacy. The monkiſh orders had already by their vows bound themſelves to do ſo. But the biſhops and beneficed clergy, many of

whom were married, violently oppoſed it. The Pope found St. Dunſtan ready to ſupport him. And the king joining the abbot and the monks, St. Dunſtan in fact now directed all public affairs.

Edred was ſucceeded by his nephew Edwy, who did not hold St. Dunſtan and his monks in the ſame veneration. They therefore ſeized the firſt opportunity to prove their diſpleaſure; and the king having married Elgiva, a beautiful princeſs, who was his 2d or 3d couſin, they declared it contrary to the law of God. St. Dunſtan then contrived to get Odo archbiſhop of Canterbury to join him in opinion: and on the day of the coronation, they groſsly inſulted both the king and queen, in the preſence of all the nobles who attended it. Enraged at this treatment, St. Dunſtan was baniſhed by the monarch, who at the ſame time accuſed him of embezzling the public money. But the monks conſidering this as an attack on the whole body, and being all-powerful with the people, prevailed on Odo to ſeize the queen. Her face was then marked with a hot iron, and ſhe was

tranſported into Ireland; after which Edwy found himſelf obliged to allow a divorce to be publicly pronounced. The unfortunate Elgiva returning to England, was now put to death by ſome of the creatures of Odo. Edwy juſtly reſented this infamous conduct; but ſuch was the influence of the monks, that it ended in his being dethroned. St. Dunſtan was then recalled, and Edwy ſoon after expired.

Edgar, the brother and ſucceſſor of Edwy, being only 13 years old, St. Dunſtan, who in a ſhort time united in himſelf the ſees of Worceſter, Canterbury, and London, ruled every thing: and the young monarch, after he arrived at maturity, found it prudent to let him continue to adminiſter public affairs. By doing ſo, internal peace was ſecured, as his influence, in conjunction with the monks, was unbounded: and Edgar was thereby enabled to defend himſelf againſt his enemies, both foreign and domeſtic. This prince was particularly addicted to women, and in other reſpects vicious. One event is worth mentioning, from its ſingularity. The earl of Devonſhire had a daughter named Elfrida,

whoſe charms the king had heard highly celebrated. He therefore ſent Athelwolde, his favorite miniſter, to ſee whether fame had ſpoke truly. This unfortunate meſſenger finding her charms equal to all that had been reported of them, became himſelf enamoured. He then repreſented her as nothing extraordinary; and having thus deceived the king, he afterwards obtained her hand. Edgar now heard her beauty again extolled, and reſolving to ſatisfy himſelf by his own obſervation, he viſited Athelwolde. The conſequence of which was, that he ſtabbed the favorite with his own hand, and raiſed Elfrida, who rejoiced at the event, to be the partner of his throne.

Edgar was ſucceeded by his ſon Edward, called the Martyr, the iſſue of a former marriage. He was however cut off in a few years, by the intrigues of Elfrida, who, thus procured the elevation of her ſon Ethelred.

In this reign ſeveral invaſions of the foreign Danes took place, which the daſtardly king got rid of by money, inſtead of arms. He then determined on the extirpation of all his Daniſh

ſubjects; and on the 13th November, 1002, a general maſſacre, which had been preconcerted, took place. Sweyn, king of Denmark, who had formerly invaded England, now threatened to revenge this atrocious act, but the vile king again purchaſed his retreat. This preſerved his crown for a few years, till Sweyn at length eſtabliſhed himſelf in England, about the year 1013, and Ethelred took ſhelter in the court of Richard duke of Normandy.

On the death of Sweyn, Ethelred for a ſhort time regained the ſceptre; but Canute, the ſon of Sweyn, and afterwards ſtiled the Great, contended for the crown. Under the next king Edmund Ironſide the ſon of Ethelred, this conteſt was continued, and ended in an agreement to divide the kingdom. This treaty was mere hypocriſy on the part of Canute, who ſoon after procured the death of Edmund, on which event the whole nation ſubmitted to the Dane. Canute then adopted the Saxon laws, as he preferred them to thoſe of his own country.

Ethelred had left by his firſt queen three ſons beſides Edmund. One of theſe named Edwy,

was diſpatched by Canute, and the others were ſent by him to the king of Sweden, with ſecret orders to cut them off. Theſe orders were not however obeyed, and they were privately committed to the care of Solomon, king of Hungary, who gave them an hoſpitable reception. By Emma, his ſecond wife, Ethelbert had alſo two other ſons named Alfred and Edward, and theſe young princes found ſhelter in the court of their maternal uncle, Richard duke of Normandy. That prince then prepared to invade England; but Canute prevented it by marrying Emma, at the ſame time aſſuring her, that her offspring by him ſhould ſucceed to the Britiſh throne.

Canute having thus ſecured peace, zealouſly and ſucceſsfully endeavoured to blend his Daniſh and Engliſh ſubjects together; and when he had thus tranquillized England, he reviſited his kingdom of Denmark. There he proved victorious in a war with the Swedes, chiefly through a body of Engliſh who attended him under earl Godwin, to whom he gave a daughter in marriage. On another viſit to his native country,

he conquered Norway, and after his return from this ſecond expedition, he abandoned all further objects of ambition. He then, according to the cuſtom of thoſe times, endeavoured to atone for his crimes, by building churches, endowing monaſteries, and by a pilgrimage to Rome.

Canute was not ſucceeded, as he had promiſed, by Hardicanute, his ſon by Emma, but by Harold Harefoot, the offspring of a former marriage. This prince's reign was ſhort and inſignificant, and at his death the ſceptre devolved on Hardicanute. He lived to the year 1041, being only memorable for his avarice and cruelty, and dying without iſſue, Edward, ſurnamed the Confeſſor, the ſon of Emma, who had taken ſhelter in Normandy, was acknowledged by all the people of England.

The firſt part of this reign was proſperous, for, beſides preſerving internal peace, he was ſucceſsful againſt the Scotch and Welch. He however indulged a moſt idle ſuperſtition, conceiving his refraining from conſummating his marriage with Editha, a moſt beautiful woman,

was an acceptable forbearance in the eye of the Deity. Thus voluntarily depriving himſelf of iſſue, the earl of Godwin, the moſt powerful of his nobles, aimed at the ſucceſſion for his ſecond ſon Harold: and the weak king did not even dare to ſettle the crown on his nephew Edgar Atheling, the ſon of one of his brothers, who had found ſhelter in the Hungarian court.

On the death of Edward, in 1066, Harold inſtantly ſeized the ſceptre, by virtue of a real or pretended will of the deceaſed monarch. In this claim he was oppoſed by his elder brother, now earl of Godwin, who called to his aid a body of Norwegians. Harold however prevailed, but his victory was of little uſe, as a new and more formidable competitor had about the ſame time landed in England. This was William duke of Normandy, the natural ſon of Robert, the late ſovereign of thoſe territories. William alſo claimed under a fictitious will of Edward the Confeſſor; and he further declared that Harold himſelf, who had been wrecked on the coaſt of Normandy, and hoſpitably received

there, had promiſed to ſupport him. William's real pretenſions were however a powerful army, that had enroiled in it ſome of the beſt ſoldiers of France, Flanders, and Germany. Harold inſtantly reſolved to march againſt him, at the head of his victorious forces. The battle was fought at Haſtings, and continued from morning till evening with the moſt obſtinate valor on both ſides, till the death of Harold decided the day. The Normans, who had about 60,000 men, loſt a fourth of them; and the Engliſh, who were inferior in numbers, ſuffered ſtill more ſeverely. An entire and immediate ſubmiſſion followed. This was the more eaſily obtained, as the clergy inſtantly ſided with William, who had brought with him a ſtandard conſecrated by the Pope, and a ring with one of St. Peter's hairs in it. The crown was then apparently beſtowed on him by the people at large; though he well knew, and afterwards made them feel, that he had gained it by the right of conqueſt. He however, for the preſent, contented himſelf with the forfeiture of Harold's property, and that of a few of his followers: and he ſeemed

anxious to blend the Normans and Engliſh together, even allowing Edgar Atheling, the true Saxon heir of the crown, to enjoy his private poſſeſſions, and at the ſame time treating him with apparent kindneſs and reſpect. But though William made no alteration in civil affairs, he felt that he muſt keep the ſceptre by the ſword. He therefore erected fortreſſes in all the principal towns, which he garriſoned with Normans. Beſides this precaution, none of the Engliſh were allowed the uſe of arms, and every place of conſequence was given to his principal followers.

In about ſix months after William invaded England, he ventured to return to Normandy. A revolt, which was not however very general, was the conſequence. This brought him back, and, having eaſily ſuppreſſed it, he treated the rebels with lenity. But the decided ſuperiority given the Normans in every thing, added to their haughty conduct, produced an implacable hatred between them and the conquered people. Various attempts were therefore made to throw off the yoke, ſome of which were ſet on foot by the ſons of Harold, who had fled to Ireland—ſome

by Edgar Atheling, who had taken ſhelter in Scotland, and others by different Engliſh noblemen. In theſe attempts the Engliſh had been aided, on different occaſions, by the Iriſh, Welch, Scotch and Danes: but the vigilance, courage and diligence of William defeated them all; and Edgar Atheling at length was glad to be allowed to re-aſſume his private ſtation in England, after giving his ſiſter Margaret, who had accompanied him to Scotland, in marriage to Malcolm its king.

The Northumbrians, who had begun the laſt and moſt conſiderable revolt, were puniſhed with dreadful ſeverity. Their houſes were burned, and their cattle and property carried away: and from famine and other cauſes, 100,000 perſons are ſuppoſed to have periſhed on the occaſion. Moſt of the lands in England having now been forfeited, they were diſtributed amongſt the Normans. William at the ſame time introduced the feudal ſyſtem, which had before been eſtabliſhed in France and Normandy. Nearly all the lands of England, except the royal demeſnes, were formed into baronies. Theſe baronies were then given

to his principal followers, on the terms of military and other ſervices, and the barons parcelled out their reſpective territories to inferior vaſſals, who were to pay obedience to them. The few Engliſh who had not forfeited their eſtates, thus ſurrounded by powerful Norman lords, were glad to ſurrender their allodial rights, and take back their lands, as vaſſals alſo, for the ſake of protection. Thus there was an entire change in the nature of the tenures of landed property throughout the kingdom.

In eccleſiaſtical affairs, by means of the Pope's legate, William alſo got rid of the principal Engliſh biſhops, and, for a number of years, none of the native clergy were raiſed to that or any other church dignity. William, however, never allowed the Pope to interfere in his dominions without his approbation: and though he ſent Peter's-pence to Rome, he abſolutely refuſed to do homage to Gregory VII. for his kingdom.

Another object with William was, to ſubſtitute the Norman language, in lieu of what he found, in his new acquired territories. It alone

was ſpoken at court, and in the faſhionable ſocieties. All proceedings at law were carried on in it, and it was uſed in all the public ſchools. He did not however ſucceed in this attempt, though a great many words of the Engliſh language are derived from it.

Doomeſday book, which is ſtill extant, was made by order of this conqueror. It was a general ſurvey of the lands of England, ſpecifying the proprietors names, the nature of the ſoil, the woods on each eſtate, the tenure, and the value.

That the Engliſh ſuffered ſeverely under this monarch, even after all revolts were at an end, is certain. Witneſs the law, that enjoined every Engliſhman to put out his fire and lights, when the curfew bell tolled, which was at eight o'clock in the evening; and witneſs ſtill further, his laying waſte a country of thirty miles in extent, in Hampſhire, to give him what he deemed neceſſary for his amuſement in the chace, without even making compenſation to the wretched inhabitants whoſe poſſeſſions he deſtroyed.

William, during his reign, was often obliged to paſs into Normandy. There he was engaged in a civil war, having his eldeſt ſon Robert for a competitor. During it he was wounded by his ſon, each being unknown to the other by the concealment of their armour. The voice of the father however diſcloſed who he was, and the ſon, ſtruck with horror, fell at his feet, and was afterwards forgiven. The hiſtory of Scotland, in the general view I am taking of the world, is of little conſequence. I ſhall therefore in this place only obſerve, that Fergus is ſuppoſed to have been their firſt monarch, and that Malcolm the third, who ſucceeded to that crown in 1057, was alledged to be their eighty-ſixth king. In regard to Wales, I ſhall be equally brief. About the year 870, it had Roderic for its ſovereign. He divided Wales into three parts, leaving one to each of his three ſons. This laid the foundation of great civil diſſenſions; but, during my preſent æra, the Welch preſerved their independence, though ſometimes obliged to pay tribute; and they were, at the cloſe of this æra, the only unmixed race, of the original inhabitants of England.

SIXTH LETTER.

IN the year 800, Charlemagne, as you have before ſeen, was on the throne of France. During his reign, the northern nations ſituated on the Baltick Sea, became extremely troubleſome. They were known by the general name of Normans, and having numerous fleets, they infeſted the coaſts and great rivers of the neighbouring countries. Charlemagne however equipped ſhips on their own model, and was able to repel them; but Lewis the Debonnair, his ſon and ſucceſſor in the French throne, inſtead of fighting them, thought proper to purchaſe their retreat, in which example he was followed by his ſon, Charles the Bald.

Charles, beſides being involved in war with Pepin king of Aquitaine, and the duke of Bretagne, had alſo to contend with his brother Lewis. The latter for a ſhort time proved ſucceſsful; but Charles, by being perfectly ſubſer-

vient to the clergy, who were now extremely powerful, in the end prevailed.

This prince was ſucceeded by his ſon Lewis, ſurnamed the Stammerer. Being deſtitute of all real talents for governing, he ſecured the obedience of the nobles and biſhops by grants, that greatly impoveriſhed the crown. On his death, his ſons Lewis the third, and Carloman reigned jointly: but duke Boſon, the father-in-law of the latter, was able, with the aid of the Pope, to get a part of their territories erected into a kingdom for himſelf. This was called Arles, or Provence: and Carloman, king of Bavaria, alſo made himſelf maſter of part of Lorrain.

Both Lewis and Carloman dying without iſſue, Charles the Fat aſcended the throne. He regained all that had been taken from France, except the kingdom of Arles: but he was unable to repel the Normans, and was glad to ſtop their progreſs by ceding Friezland to them. This was, however, merely a temporary relief, and, in a very ſhort time, they reached, and beſieged Paris. It was bravely and ſucceſsfully defended by count Eudes its governor, and by Goſlin its

biſhop, the latter of whom died of fatigue, and Charles being ſoon after depoſed for his improper conduct, the chief nobles of the country, in in the year 888, raiſed Eudes to the throne.

His reign was extremely turbulent, Charles the Simple, a deſcendant of Charlemagne, being his competitor. Eudes therefore thought it adviſeable to divide the kingdom with him; and Charles, ſurviving afterwards, poſſeſſed the whole. But he was totally unfit to govern, and the nobles, who were before too powerful, now became in fact, independent princes, though they nominally owned him for their king. They were perpetually at war with each other, and France was thereby rendered a weak and wretched nation. The Normans, who had before rather looked for plunder, than permanent ſettlements, did not fail to take advantage of ſuch a ſituation. They had now for their leader Raoul or Rollo, who made himſelf maſter of Rouen, which he fortified, and made his great arſenal. From thence he ſpread his arms in different quarters, till at length Charles offered him a daughter in marriage, with Neuſtria or Normandy for

her portion, to be held as a fief under the crown of France. This was accepted, and Rollo at the ſame time became a convert to chriſtianity. The Franks, in the territories thus ceded, ſoon became one people with the Normans, and Rollo, by encouraging induſtry, and ſuch arts as were then known, rendered his ſubjects powerful and happy, when contraſted with the nations around him. The loſs that Charles ſuſtained by this ceſſion with his daughter, was in ſome degree repaired by Lorraine falling to him, on the failure of its race of kings; he being the next entitled, as deſcended from Charlemagne.

Robert, the brother of king Eudes, continued in favor with Charles, till a confederacy of the nobles attempted to give him the ſceptre. A civil war was the conſequence, which coſt Robert his life, and his ſon, Hugh the Great, or the Abbot, ſupported Raouf or Rodolph, duke of Burgundy, inſtead of becoming himſelf a competitor with Charles for the crown. The latter being treacherouſly delivered into the power of Rodolph, died in captivity: and Egiva his queen, the grand-daughter of Alfred king of England,

eſcaped to that country with Lewis her ſon. Rodolph then reigned to the year 936, and not only kept down his own peers, but oppoſed with ſucceſs ſome new attacks of the Normans.

On the death of Rodolph without iſſue, ſeveral competitors appeared; but Lewis, ſurnamed Outremer, the ſon of Charles and Egiva, being favoured by Hugh the Abbot, and ſupported by the king of England, and his uncle William duke of Normandy, ſucceeded. This monarch ill repaid the kindneſs of the latter, having afterwards endeavoured to wreſt the duchy from his ſon, though without ſucceſs. On Lewis's death, in 951, his ſon Lothair mounted the throne. He attempted to recover Lorraine, which had ſeparated from France, and become a feud of the German empire, but without effect: and dying when his ſon Lewis V. was a minor, the adminiſtration of public affairs, till he ſhould attain to manhood, was committed to Hugh Capet, the ſon of Hugh the Abbot, and the grandſon of king Eudes. But the young prince never attained maturity: and Capet, who was ſuſpected of occaſioning his death, then ſeized

the ſceptre. A conteſt followed with Charles duke of Lorraine, the true heir of Charlemagne. This terminated in the duke's being taken priſoner, who died in captivity: and his ſon was barely able to eſtabliſh his right to Lorraine. This prince, who afterwards died without iſſue, was the laſt of the male line of Charlemagne.

Hugh Capet thus founded the third dynaſty of the French kings. By his abilities, and the power which his own vaſt domains gave him, he brought the great lords to ſome little ſubordination. They however continued to be abſolute in their own territories, and to claim and exerciſe the right of making private war. But they acknowledged Capet as their leader, and in caſe of any alledged breach of duty to the king, they ſat in judgment on each other.

The reign of Robert, the ſon and ſucceſſor of Hugh, was chiefly memorable for his quarrel with the ſee of Rome. He had married Bertha, ſiſter to the king of Burgundy, who was related to him in the 4th degree, whereas the church required, that none within the 7th ſhould intermarry. On refuſing to part with his queen,

the Pope excommunicated him, and the effect of it was ſuch, in thoſe days of darkneſs, that his ſervants could only be brought to leave his victuals in his room, carefully throwing what he did not conſume into the fire. To touch him, or have any intercourſe with him, was ſuppoſed to incur a part of his guilt. At length, tired of ſo dreadful a ſituation, and being at the ſame time afraid of being drove from his throne, he complied with the orders of that power, that had preſumed to call itſelf holy.

Henry I. the ſon and ſucceſſor of Robert, would have loſt his crown by means of his mother Conſtance, who ſupported Robert his younger brother, had not the duke of Normandy, whoſe name was alſo Robert, interfered. The conteſt was ſettled by making his competitor duke of Burgundy, which had become a fief of France. The duke of Normandy was then rewarded by an addition of territory, and Henry encreaſed his own demeſnes by the forfeitures of ſome of his rebellious feudatories. Robert of Normandy, ſome time after this, went on a pilgrimage to Jeruſalem, and Henry moſt unge-

nerouſly attacked his dominions. William, the duke's baſtard ſon, however, fully defended them, and, ſucceeding his father in the dukedom, he not only ſubdued ſome of his own ſubjects who had revolted, but, as you have ſeen, became the conqueror of England.

Henry was ſucceeded by Philip, his ſon by a Ruſſian princeſs, who, it was ſuppoſed, he married to prevent all diſputes with the Pope, on the ſcore of her conſanguinity. Philip being only eight years old, the adminiſtration was committed to Baldwin earl of Flanders. He diſcharged his truſt with fidelity, though perhaps it was injurious to Philip that he aſſiſted the duke of Normandy againſt England. But Baldwin was father-in-law to the latter, and could not decline it.

When Philip took on himſelf the government, he found it neceſſary to check the power of his vaſſal William duke of Normandy, who had now become far greater than himſelf. By Philip's aid, the duke of Bretagne maintained his independence, which William had threatened, and the French monarch fomented the rebellion

of Robert, the unnatural ſon of the conqueror of England. He alſo entered into a treaty with Scotland, the object of which was to humble William. Philip was ſtill on the throne at the cloſe of this æra.

The ſtate of France at this period, was, like every other in the world, deplorable. There were no ſettled general laws, and the body of the people were ſlaves. The great vaſſals were in fact independent on the crown, and any thing like freedom was confined to them, and thoſe who had free tenures under them. What little peace or proſperity belonged to the lower claſs, was to be found amongſt thoſe who were dependants on the monaſteries, abbies, and priories, as great reſpect was paid to the church; and as the religious orders in general did not engage in war, either public or private.

SEVENTH LETTER.

IN 800 you have ſeen Charlemagne made emperor of the Weſt. He was then poſſeſſed of all thoſe countries that lay between Benevento in Italy, and Bavaria in Germany; and his fame having ſpread abroad, ambaſſadors from different places came to congratulate him.

Charlemagne was very ſoon called again into Germany, where the Saxons, ſupported by Godfrey king of Denmark, had recommenced hoſtilities. He was as uſual victorious, and he now inſtead of maſſacring the vanquiſhed, tranſplanted a number of them into different parts of his empire.

On the death of Pepin king of Italy, the emperor conferred that dignity on Bernard, Pepin's natural ſon, who was then an infant. Much about this time, the Normans entering the great rivers of Germany, committed great depredations: but the emperor, by ſimilar exertions to thoſe he made in France, was able to oppoſe

them. He died at Aix la Chapelle, in 814, and was certainly a prince of greater ability than any man who appeared at that period. He was a friend to the literature then in exiſtence, but which was ſcarcely worthy of notice. He alſo made ſome wholeſome laws, and regulations, and encouraged perhaps, as far as the times would admit, a better ſituation of the lower orders of the people. He likewiſe ſtudied public improvements and conveniencies much more than any of thoſe who had preceded him. But his religious zeal, and ſtill more his love of conqueſt, made him often a cruel and bloody tyrant: and in private life he particularly tranſgreſſed the doctrines of that religion he profeſſed by his amours with different women. In ſhort I think, though there was a good deal to praiſe, there was too much to condemn, to allow him a place amongſt thoſe few monarchs, who have done honor to themſelves, and to mankind.

His ſon Lewis the Debonnair, ſucceeded him in the empire, as well as in the kingdom of France. It was not at this time uncommon to ſee the clergy interfere in temporal diſputes, and

even for ſome of the higher orders to take up arms. They had alſo become extremely luxurious, and the new emperor iſſuing ſome edicts to reſtrain them, gave great offence, particularly to thoſe of Italy. The latter therefore ſet up Bernard king of that country, as his competitor. This unfortunate prince was however made priſoner, and his eyes being put out, he died of the operation. His chief followers among the laity were likewiſe deprived of ſight, and the clergy who had ſupported him were baniſhed, or depoſed. Lewis was now fearful that attempts might be made in favour of three natural ſons of Charlemagne. He therefore had them ſhaved, and obliged them to embrace a monaſtic life. He however latterly felt a good deal of remorſe for ſome parts of his conduct, and in order to atone for it, he became anxious to obtain the prayers of the church: in conſequence of which he ſuffered the Pope and clergy to enforce all their pretended rights and privileges.

Lewis by a firſt marriage had three ſons named Lothaire, Pepin, and Lewis. The firſt he had aſſociated in the empire; the ſecond was made king

of Aquitaine; and the third got Bavaria. By Judith his ſecond wife he had a fourth ſon named Charles, to whom he alſo intended to allot a territory. This highly offended his other ſons; and in a parliament held at Aix-la-Chapelle in 829, Valda, an abbot, who was their partizan, and who appeared there as the lord of a conſiderable diſtrict, openly attacked the king for ſuch his intentions, at the ſame time alledging that Judith was an adultreſs. Lewis however had as yet the power to order the abbot to his monaſtery, and to ſettle thoſe countries ſince called Switzerland and Franche Compte on his ſon Charles. On this Lothaire, Pepin and Lewis, inſtantly revolted; and Valda at the head of a powerful vaſſalage, immediately joined them. So did the biſhops of Vienne, Lyons and Amiens, beſides many others of the clergy: and at length Pope Gregory IV. repaired to the camp of thoſe unnatural ſons, from whence he threatened to excommunicate the emperor who was alſo at the head of an army. Negotiations enſued which ended in the forces of the unhappy father deſerting him, after which he was obliged to ſurrender at diſcretion. Lothair

was then declared emperor. Judith being firſt ſhaved was confined, and Charles then only ten years old, was ſhut up in a convent. As for Lewis, the Pope condemned him to do public penance; Ebbon, archbiſhop of Rheims, a man whom Lewis himſelf had raiſed to that ſtation, being ordered to ſuperintend it. When ſtripped of the badges of royalty, and cloathed in the penitential robes, Lewis was obliged to read aloud a liſt of his crimes which had been written by his enemies. One of theſe was, beginning a march on Aſh Wedneſday, and another, his ſummoning a parliament to meet on Holy Thurſday. Having gone through this degradation, he was confined in an abbey, where he was barely ſupplied with the neceſſaries of life. Theſe calamities he bore with ſo much reſignation, that he raiſed up many friends, who by a concurrence of circumſtances were afterwards able to replace him on the throne.

The three ſons of Lewis by no means agreed about the diviſion of his territories. This in the end brought back Lewis and Pepin to their duty; and Lothaire was thereby in a ſhort time drove

to ſuch extremity, that he threw himſelf at the feet of his father, and obtained forgiveneſs. During theſe dreadful civil wars, the Normans plundered the countries of Germany, adjacent to the great rivers, and the emperor was obliged to purchaſe their retreat.

On the reinſtatement of Lewis, Judith and her ſon Charles were reſtored to liberty, and the queen became ſtill more anxious for her child's eſtabliſhment. This occaſioned a new rebellion, headed by Lewis of Bavaria. The emperor was thus again forced into the field, but died before any engagement took place, deſiring with his laſt breath that thoſe about him ſhould tell Lewis he forgave him, though he had occaſioned his death.

Lothaire, now emperor, was ſoon involved in war with his ſurviving brothers Lewis and Charles. In it he was joined by Pepin his nephew, who was now king of Aquitaine. The contending armies were nearly equal, and a dreadful battle enſued at Fontenai, in Burgundy, in the year 842. This engagement was uncommonly bloody, 100,000 men being, it is ſaid, left dead on the

field of battle. Lothaire, who was worſted, fled to Saxony, where he raiſed another army, by allowing all who choſe it to return to idolatry. This occaſioned a meeting of biſhops and abbots, who depoſed him, and conferred the imperial power on his brothers: but after ſome further bloody conteſts, matters were accommodated. Lothaire was reſtored, and beſides the German empire, he was to have the kingdom of Italy, and thoſe countries that lay between the Rhone and the Alps, and between the Meuſe and the Rhine. Charles got Neuſtria and Aquitaine; and Lewis, afterwards known by the addition of the German, had all the provinces beyond the Rhine and a few cities on the German ſide of it. It was alſo agreed that their territories ſhould reſpectively deſcend to their poſterity, and an alliance offenſive and defenſive was concluded. The aſſembly at which theſe articles were fixed, was held at Merſen, and the nobles who were preſent carried a decree on their part, that they were not compellable to take the field except againſt a foreign enemy.

Beſides the civil wars that had thus torn the empire of Charlemagne, Italy was afflicted by incurſions of the Saracens, and Germany by the continued attacks of the Normans.

Lothaire on finding death approaching put on the habit of a monk, as a mode of expiating his crimes, and died in a few days after. He left three ſons, Lewis, Lothario and Charles. The firſt obtained Italy with the title of emperor, and what his father had in Germany. The ſecond got thoſe countries called from him the kingdom of Lotharingia, and ſince known by that of Lorraine. And the laſt had Provence, Dauphiny, and a part of Burgundy, with the title of king of Provence.

The emperor Lewis II. was ſoon deprived by his uncles Lewis the German, and Charles the Bald, of all his territories but thoſe in Italy, and beſides keeping down civil diſſenſions, he had alſo to defend the latter country againſt the Saracens. On his death Charles and Lewis contended for the empire. The latter had certainly the beſt claim being the elder brother; but a ſuperiority in arms and money prevailed on Pope John VIII. to declare in favor of Charles. He

accordingly crowned him on condition that he ſhould hold that dignity in vaſſalage to the holy ſee. He was alſo obliged to gratify his nobles by allowing them to tranſmit ſuch offices as they then reſpectively held in the ſtate, either to their fathers or their ſons, as they ſhould think proper.

At this period, though Charles had the title of emperor, he had ſcarcely any thing in Germany, the moſt of it now belonging to Lewis the German, who on his death made the following diſtribution. To Carloman his eldeſt ſon, he left Bavaria, Auſtria, Bohemia and Moravia, with the title of king of Bavaria. To his ſon Lewis, Saxony, Thuringia, Frieſland, Franconia, and ſome other territories. And to Charles his third ſon, Suabia.

On the death of Charles the Bald a new conteſt aroſe for the empire, between his ſon Lewis III. ſurnamed the Stammerer, and Carloman, king of Bavaria. But the Pope declared for the former, and crowned him accordingly.

Charleſs the Groſs, on the death of Lewis III. his father, was acknowledged both in France and the empire. He was however totally unequal to

govern, and being depoſed, was ſucceeded in France by Eudes, as you have elſewhere ſeen, and the great men in Germany then elected Arnolph or Arnold, the baſtard ſon of Carloman king of Bavaria, Emperor. This was owing to his having ſucceſsfully exerted himſelf againſt the Norman invaders.

At this period Germany was parceled out amongſt the deſcendants of a number of lords who owed their greatneſs to Charlemagne. They were poſſeſſed of their reſpective territories as hereditary fiefs, and within their own diſtricts they exerciſed ſovereign authority. Their titles were, thoſe of dukes, margraves, and counts. Some of the biſhops and abbots had alſo the rights of princes, by virtue of their landed poſſeſſions. And certain ſervices were due by the holders of theſe fiefs, to whoever was emperor.

Arnold had no ſooner eſtabliſhed himſelf in Germany than he reſolved to enforce his right to Italy. There he found two competitors of the female line from Charlemagne; but he ſucceeded, and was crowned by the Pope. He was alſo ſuc-

ceſsful againſt the Normans, who ſtill continued their depredations.

On the death of Arnold in 899, the German nobles raiſed his youngeſt ſon Lewis IV. though a child, to the empire, appointing Hatto, archbiſhop of Mentz, and Otho, duke of Saxony, to be regents during the minority. A conteſt followed with Zwentibald, the eldeſt ſon of Arnold, who was king of Lorraine, in which the latter loſt his life. The reign of Lewis IV. had nothing remarkable, but was diſturbed not only by new incurſions of the Normans, but by many civil diſſenſions.

Hitherto the imperial dignity had been confined to the blood of Charlemagne; but now on the death of Lewis, Conrad duke of Franconia, was elected, though there were ſtill princes living who were deſcended from Charlemagne, one of whom was Charles the Simple, king of France. The German nobles had offered the diadem firſt to Otho duke of Saxony; but he had declined it on account of his age, and at the ſame time had the managnanimty to recommend Conrad to their

choice, though there had been a former enmity between them.

Conrad, beſides ſome revolts of the great vaſſals, which he ſuppreſſed, had to defend himſelf againſt the attacks of the neighbouring nations, particularly the Hungarians, from whom he was at length compelled to purchaſe an ignominious peace. Having no male iſſue, he ſucceſsfully recommended Henry of Saxony, ſurnamed the Fowler, and who was ſon to the generous Otho, to be his ſucceſſor.

Henry ſoon diſplayed very high talents for governing, and in a ſhort time brought his great vaſſals to ſome ſenſe of ſubordination. He then conquered Lorrain, and united it to the empire, which he defended againſt every attack. He alſo obliged the Hungarians to relinquiſh the tribute they had impoſed on his predeceſſor. To guard the frontiers, Henry created new offices, to which the title of marquis was annexed; and he cauſed a regular militia to be eſtabliſhed in certain frontier towns, which he fortified. Wiſhing to give his ſubjects a martial turn he alſo introduced military ſports, which were the origin of tilts and

tournaments in Germany. Having ſecured every thing at home, Henry prepared to revive the imperial claims in Italy, which had been totally neglected ſince the acceſſion of Lewis IV.; but he died before he could carry his intentions into execution. The boundaries of Germany at this period were the rivers Oder, Rhine, Scheld, Maeſe, and Moſell, and the countries of Bohemia, Moravia, Hungary, Pomerania, and Holſtein.

Henry before his death recommended to the nobles his ſon Otho, afterwards ſtiled the Great, who was accordingly elected. The Hungarians almoſt immediately commenced hoſtilities, and the new emperor defeated them. The Bohemians alſo tried their ſtrength with him, and he was not only victorious, but obliged them to become a part of the empire, and alſo to abandon paganiſm, and embrace chriſtianity. After this, he had ſome of his own vaſſals to ſubdue, and he then marched into Italy, where he was attended with his accuſtomed good fortune.

During his abſence from Germany a revolt took place, headed by his own ſon Ludolph, who

had called in the Hunns and Sclavonians to his aid. But Otho returning quickly put down this infamous attempt; and he likewiſe defeated one made by the Normans. The mere terror of his arms at this time compelled the Danes to pay him tribute, and embrace chriſtianity.

Otho was again called into Italy, and proving ſucceſsful, the Pope crowned him emperor and king of the Lombards. He now became poſſeſſed of all Italy as lord paramount; for his ſon Otho having married a daughter of the Greek emperor, what was claimed by that monarch, was ceded as her portion.

Otho was not only eminent in war, but attentive to civil arrangements, though little was known of true juriſprudence. He created two count palatines, the one of Bavaria, and the other of the Rhine. They executed the offices of ſupreme judges, in the name of the emperor, on the laſt appeal. A diet which was aſſembled alſo took into conſideration, whether an inheritance ſhould deſcend on the death of the perſon laſt ſeiſed, to a younger ſon who was living, or to the ſon of an elder ſon who was dead. Not

being able to determine this point, they left it to a trial by combat, and a deſcent to the grandſon prevailed. To balance the power of the nobles, Otho highly favored the clergy, beſtowing on them not only all the lands he could, but alſo the rights of princes and nobles, as far as was in his power.

On Otho's death in 973, he was ſucceeded by his ſon of the ſame name, it having been ſo ſettled by the electors in the life-time of the father. The new emperor had occaſion to viſit Italy, where he proved victorious; and on his return ſubdued Henry, duke of Bavaria, who had become a competitor for the empire. Otho then beſtowed his duchy to the duke of Suabia, and obliged the duke of Bohemia, who had ſupported Henry, to acknowledge his error. This emperor likewiſe enforced tribute from Harold king of Denmark, and a war in which he was engaged with France ended in an agreement, by which Lorraine was divided; and the French kings were in future to do homage for that part of it which was annexed to the crown of France. Towards the cloſe of Otho's reign he was how-

however unfortunate in Italy, not being able to drive the Greeks out of Calabria which they had invaded. This prince was ſurnamed the Bloody.

Otho the III. was the next emperor, though only a child of twelve years old. Some conteſts aroſe as to the adminiſtration of affairs during the minority, which however led to nothing material. On his attaining manhood he was called into Italy by the urgency of its ſituation; and on his return to Germany he repelled an invaſion of the Danes, and afterwards entered into an alliance with Eric king of Sweden, Denmark, and Norway, one article of which was, that German miſſionaries ſhould be permitted to preach the goſpel throughout the territories of Eric. Poland had hitherto been only a duchy, but this emperor erected it into a kingdom at the deſire of Boleſlaus its duke, and the new king did him homage for it as a fief of the empire. Otho, like his predeceſſors of the ſame name, paid great court to the clergy, and in return, they helped him to counterbalance the power of the nobles. This emperor is ſaid to have died, in conſequence

of wearing gloves that had been poiſoned by a lady whom he had debauched under a promiſe of marriage, and which he did not fulfill. He latterly got the addition of the Wonder of the World.

Otho dying without children, three competitors ſtarted for the vacant throne. Theſe were Henry duke of Bavaria, Herman duke of Suabia and Alſatia, and Eckard marquis of Saxony. In this conteſt Eckard was aſſaſſinated by the Bavarian party, and Henry ſucceeded againſt the duke of Suabia.

Boleſlaus king of Poland now poſſeſſed himſelf of Bohemia, and a war with the empire was the conſequence; which ended in a compromiſe, by which Javomir the brother of Boleſlaus, was allowed to hold Bohemia as a fief of the empire; and the king of Poland conſented to pay a tribute for Poland and Moravia. Another acquiſition made by Henry, was that of Burgundy, which was ceded to him by Rodolph III. its duke or king. Henry however had many diſſentions amongſt his vaſſals to ſuppreſs; and he ſuffered the Boruſſians or Pruſſians, who

came from the ſource of the Tanais, to fix themſelves between Poland and the Baltic.

The Hungarians had at this period one Stephen for their leader, to whom Henry gave a ſiſter in marriage. She converted her huſband to chriſtianity, and his ſubjects following the example, the Pope with the emperor's approbation gave Stephen the title of King, with the addition of Apoſtolic.

Henry had ſeveral tranſactions in Italy, and he uſed the ſame policy as the Otho's in keeping fair with the church. His reign has nothing remarkable, but there is a little worth mentioning, as it marks the character of the times. From ſuperſtitious motives he never conſummated his marriage with his queen Cunegunda, yet he accuſed her of infidelity, and brought her to an ordeal trial, by which ſhe was found innocent. He then wiſhed to embrace a monaſtic life, and was with difficulty reſtrained from abdicating his throne.

The duke of Franconia was now elected emperor, by the title of Conrad II. His hereditary dominions were inſignificant, which was

the reaſon of this choice, as the great vaſſals of the empire wiſhed to act without controul. Erneſt duke of Suabia, the moſt troubleſome of theſe, fell in battle after having been firſt put to the ban of the empire. This puniſhment was a ſort of outlawry pronounced by the aſſembled electors, and was couched in theſe words—We declare thy wife a widow, thy children orphans, and ſend thee in the name of the Devil, to the four corners of the earth.

Rodolph, king of Transjurane Burgundy, dying without iſſue, left his territories to Conrad. Thoſe that had been in the actual poſſeſſion of Rodolph were not very conſiderable, but there were great and powerful fiefs held under him, namely, the Swiſs Cantons, Griſons, Provence, Franche Compte, Savoy, Geneva and Dauphine. Theſe paid Conrad a degree of obedience that added greatly to his influence, and enabled him to ſecure the ſucceſſion in the empire to his ſon, Henry III. ſurnamed the Black. Henry was ſucceſsful in his wars with Poland, Bohemia and Hungary; but his chief exertions were in Italy. There he entered into an alliance with the Doge

of Venice, that republic having now become of ſome conſequence.

On the death of this emperor his ſon Henry, a child of only five years old, but who was afterwards called Henry the Great, was elected. The regency was at the ſame time given to his mother, who made the biſhop of Augſburgh her prime miniſter. This was highly diſagreeable to the emperor's uncles, the dukes of Saxony and Bavaria, who accuſed the queen dowager of an improper connexion with the biſhop, and getting poſſeſſion of Henry's perſon, they in his name exerciſed the imperial authority. The care of the young prince's education they committed to the archbiſhops of Cologne and Bremen. The firſt of theſe was a man of virtue, and inculcated learning and piety. But the latter, anxious to gain an aſcendancy over the young monarch, ſtudied only how to gain that end, and allowed a full ſcope to all his paſſions.

During the long minority of Henry, the Popes were not idle, and when he took the reins of government in 1072, he found himſelf involved in diſputes, not only with his own vaſſals,

but with the church. As I ſhall elſewhere give you an account of the latter, it is in this place ſufficient to ſay, that Gregory VII. at length excommunicated him. This produced a very general revolt of his German ſubjects, in conſequence of which Henry paſſed into Italy, and made ſuch ſubmiſſions as ſatisfied the Pope. A new diſpute however ſoon followed, and Rodolph duke of Suabia becoming a competitor for the empire, Gregory ſent him a golden crown, with an inſcription, that as Chriſt had given dominion to Peter, ſo he gave it to Rodolph. The latter did not ſucceed in his attempt, but died of the wounds he received in a battle where Henry proved victorious. In the engagement one of Rodolph's hands had been cut off. Juſt before his death he ordered it to be brought to him. He then obſerved that his puniſhment was juſt, for he had uſed that hand in ſwearing allegiance to Henry: and with his laſt breath he accuſed Gregory of having inſtigated him to break his oath. As Henry was ſtill emperor at the cloſe of this æra, I ſhall here conclude this letter.

EIGHTH LETTER.

I SHALL now call your attention to Italy, and the principal neighbouring iſlands. Soon after Charlemagne's elevation to the empire of the Weſt, he and Nicephorus, then emperor of the Eaſt, ſettled their Italian boundaries. Calabria, Sicily, the ſea coaſt of Naples, Dalmatia, and Venice were to remain to the latter, and all the reſt of Italy was to belong to the former. The Venetians were however at this time, in fact independent; though they ſtill ſent annually a mantle of cloth of gold, to Conſtantinople, as an acknowledgment of its ſuperiority.

Pepin the ſon of Charlemagne, now expelled the Saracens from Corſica. In a ſubſequent war with the Venetians, he was however ſo unſucceſsful, that he is ſaid to have died from vexation. Pepin was ſucceeded by his natural ſon Bernard, in the title of king of Italy, who on Charlemagne's death made an attempt to be emperor, which as you have before ſeen, coſt him

his life. His death was followed by a dreadful ſcene of confuſion in Italy. Numbers of its great lords ſought abſolute independence. Others put themſelves under the protection of the Popes. And the remainder conſtituted the imperial party. Innumerable civil wars followed, attended with all the horrors incident to ſuch animoſities.

The Saracens were not inattentive to the ſituation of Italy, and in the year 828, they made themſelves maſters of Sicily. They then ſent a powerful fleet up the Tiber, with an army which beſieged, and would have taken Rome, but for the diſſenſions that broke out amongſt its leaders. A ſecond attempt was afterwards made, which was defeated by the judicious and manly conduct of Pope Leo IV. The Saracens however for a conſiderable time retained ſome places on the coaſts, that lay between Capua and Gaieta.

When Lewis, the ſon of Lotharius, became emperor, his territories were confined to Italy. He therefore diligently applied himſelf to eſtabliſh his authority there, and by him the Saracens were expelled. He however found it con-

venient to ſecure the Pope on his ſide; and made no objection to hold the bridle of his Holineſs, as an admiſſion of his ſuperiority.

On the death of Lewis, you have ſeen there was a conteſt between Charles the Bald, and Lewis the German, for the empire. During it, great diſorders prevailed in Italy, and ſome of its princes and nobles called in the aid of a body of Saracens, who again poſſeſſed themſelves of ſettlements in that country.

Charles who obtained the imperial crown, was ſucceeded in it by his ſon Lewis the Stammerer, and on the death of the latter, Lambert, duke of Spoleto, aſpired to that dignity. In order to procure it he ſeized Pope Johen the VIII; but after an ineffectual ſtruggle Charles the Groſs, who was his competitor prevailed. During their diſpute the Saracens however gained ground. The Greek emperor at the ſame time made himſelf maſter of Lower Calabria, which had revolted from him. And Charles rather received a nominal, than real homage, from thoſe princes and nobles who acknowledged his ſupremacy.

On the death of Charles, Berengarius duke of Friuli, and Guido duke of Spoleto, grandſons of Charlemagne by the female line, conteſted the empire; or rather the title of emperor, with the Italian territories annexed. Berengarius being defeated, invited Arnold, whom the Germans had elected, into Italy. That emperor accordingly arrived, and having ſubdued the greater part of Lombardy, he committed the government of it to Berengarius.

Guido did not long ſurvive this reverſe of fortune, and his ſon and ſucceſſor Lambert ſupported his father's claims. There were then two Popes, one of whom declared for Lambert, and the other for Arnold. This recalled the latter to Italy, where he had himſelf crowned; but having quarrelled with Berengarius, and put out his eyes, that unfortunate prince raiſed ſuch an army as forced the emperor to repaſs the Alps. Lambert however, for a ſhort time poſſeſſed the ſovereignty of Italy; but on his death Berengarius became the firſt in power, and Lewis, the ſon of Boſon king of Arles, in vain attempted to eſtabliſh himſelf in Italy. Beſides

the wars produced by theſe conteſts, civil commotions every where abounded, and the Greek emperors were conſtantly endeavouring to reſtore their authority.

Adelbert, count of Tuſcany, had been the chief ſupport of Berengarius; and on his withdrawing from him, the latter was aſſaſſinated. The conteſt, as to who ſhould be king of Italy, then lay between Hugh, count or king of Arles, and Rodolph king of Burgundy. The former prevailing, was crowned at Padua; Rome being then an independent republic, with the Pope at the head of it; the emperor of Germany not interfering at this period in Italian affairs.

The new king at firſt endeavoured to conciliate Berengarius and Anſcarius, the grandſons of the unfortunate Berengarius, but finding them conſpiring againſt him, he put the latter to death, and the former eſcaped to Otho the Great. Hugh being then joined by the Greeks attacked the Saracens, but Berengarius II. returning at the head of a conſiderable force, he was glad to make peace with thoſe Mahometans, on the terms of confirming their ſettlement in

Italy, provided they ſerved in his army. This they agreed to, dut the fickle Italians deſerting the ſtandard of Hugh, he ſaved himſelf by flight. His ſon Lothaire, whom he had aſſociated with him, was not ſo fortunate, and falling into the hands of Berengarius, he ſoon after died, as was ſuppoſed of poiſon adminiſtered by his conqueror. Alice or Adalaide the widow of Lothaire, then fled to Otho the Great for ſhelter: and being captivated by her charms he made her the partner of his throne. He then entered Italy at the head of an army that proved completely victorious.

Though Berengarius could not withſtand the arms of Otho, he prevailed on him to intruſt the government of Italy to him on his taking the oath of allegiance. But on the emperor's returning to Germany, Berengarius acted in ſo tyrannic a manner, that Pope John XII. and the principal perſons in Italy, joined in imploring Otho to come back to Italy. This ſolicitation being complied with, Berengarius was removed and thrown into priſon. Otho whilſt in Italy on this occaſion, was crowned king of the Lombards at Pavia; and the ſame ceremony took place at Rome, in his ca-

pacity as emperor. The Pope, far from being ſincere in his expreſſions of attachment to Otho, immediately entered into a ſecret treaty with Adelbert, count of Tuſcany. This being detected, the emperor had the pope tried by an eccleſiaſtical council aſſembled at Rome. Before it he was accuſed of various crimes, and being depoſed, Leo VIII. was elected in his ſtead. But Otho had ſcarcely left Rome when John's party again prevailed, and Leo was in his turn condemned by another council that was aſſembled. The right hand of the cardinal, who had read the accuſations againſt John, was then cut off; and the regiſter to the former council loſt his noſe and two of his fingers, beſides having his tongue plucked out. Pope John did not however long enjoy his reſtoration, being mortally wounded, by a man who caught him in bed with his wife.

Otho having again reviſited Rome, Leo was reinſtated, though Benedict V. had been elected; and in contradiction to a decree of John's council, it was now declared with the approbation of Leo, that the emperors had a right to nominate their own ſucceſſors in Italy. That no election of a

Pope was valid till confirmed by them. And that they had authority to grant inveſtitures to all the biſhops within their dominions. Theſe regulations were however highly diſagreeable to the Roman people, and as ſoon as Otho had withdrawn from Rome they threw Leo into priſon, at the ſame time attempting to eſtabliſh a republic with a Prefect for its chief magiſtrate.

Otho on this flew back to that city. It being unable to reſiſt, he hanged the tribunes and baniſhed the conſuls. The Prefect was then expoſed naked, ſeated on an aſs, and having cauſed him to be led round Rome in that ſituation, he was publicly whipt, and thrown into a priſon, where he was ſuffered to die of hunger.

Otho beſides conquering Berengarius and his family, and humbling Rome and the papacy, got poſſeſſion of that part of the Italian territories, which the eaſtern emperor had retained; it being ceded, as I have before mentioned, as a portion with his daughter on her marriage with Otho's ſon. Thus in the year 973, all Italy acknowledged Otho, which was at that time thus divided. There were the dukedoms of Benevento,

Spoleto, Tuſcany, Lombardy, Capua, Naples and Salerno: the marquiſates of Ancona, Verona, Treviſo, Friuli and Genoa. Campania, including Lucania, was divided among the dukes of Capua, Naples and Salerno. Rome and the province of Romagna, with Ravenna and its exarchate, together with Spoleto, Tuſcany, and the marquiſate of Ancona belonged to the Pope. And all theſe territories were held under the emperors as feuds. The reſt of Italy, except the free-trading cities, which were getting pretty numerous, belonged to the emperor himſelf, who diſpoſed of them as he thought proper. But though this was the ſettlement for the preſent, Italy was almoſt perpetually fluctuating, as you will have occaſion to obſerve. The Saracens ſtill retained ſome ſettlements, which Otho was about to attack when death averted his purpoſe.

On the death of Otho, the Greek emperor took the Saracens into his pay, and attempted to recover what had been ceded in Italy. The Italian princes alſo threw off the German yoke. Otho II. however entering Italy with a powerful army, moſt of them were reduced to obedience, and a

number of bloody executions took place. But afterwards turning his arms againſt the Greeks and Saracens, Otho ſuffered a dreadful defeat, and died amidſt the preparations he made to revenge it.

Otho III. being a minor, as you have elſewhere ſeen, Rome threw off all obedience, and under the conſul Creſcentius it became an avowed republic. He intended to extend this form of government over Italy, but the young emperor having attained his 20th year, entered that country at the head of a formidable army. Creſcentius thereupon ſubmitted, and obtained pardon; after which Otho was crowned by the Pope. But he had ſcarcely repaſſed the Alps when he was recalled by the revolt of Creſcentius, whom he now ſubdued and put to death; as he did alſo an anti-pope that had been elected in his abſence. He was afterwards engaged in oppoſing the Saracens, and in ſuppreſſing new inſurrections, till he loſt his life by the poiſoned gloves I have elſewhere mentioned, and which were given him by the widow of Creſcentius, ſhe being the lady he had deceived.

On the death of Otho the anti-imperial party elected Andouin, marquis of Ivrea, king of Italy. This was oppoſed with ſucceſs by the new emperor Henry II. who after different ſtruggles was crowned by the Pope. Andouin made ſome ſubſequent attempts. which being defeated by the archbiſhops of Milan and Ravenna, he retired to a monaſtery, where he died.

About 1016, the Saracens eſtabliſhed in Sicily and Calabria were ſo formidable as to threaten Rome with ſubjection: but they failed in that attempt though they made conſiderable conqueſts in other parts of Italy. The Greeks were alſo at this time troubleſome, and Lombardy was ripe for revolt. Henry therefore thought it expedient to make friends of a ſmall body of Normans who had ſhortly before made good a ſettlement in Italy.

On Henry's death the anti-imperialiſts attempted to make William duke of Guienne king of Italy: but on the arrival of the emperor Conrad, he was crowned by the Pope. Being however ſoon after obliged to return to Germany, his

authority was rather nominal than real during the reſt of his reign.

As the Norman ſettlers from this period became very conſpicuous in the affairs of Sicily and Italy, it is neceſſary to take a conciſe view of their riſe and progreſs in thoſe countries. Fifty or ſixty French gentlemen from Normandy, on their return from a pilgrimage to the Holy Land in 983, landed at Salerno, which had juſt agreed to capitulate with an army of Saracens that had beſieged them. The latter were indulging in their camp, whilſt the town's people were collecting a ſum of money that had been agreed to be paid as a ranſome. The new comers urged them to have again recourſe to arms. They did ſo, and falling on the Saracens who were off their guard, they obtained a complete victory. The prince and people of Salerno were of courſe laviſh in their praiſe to their new friends, which was ſtill encreaſed when the Normans refuſed any ſort of reward. They were however induced to remain in the country, and numbers from Normandy joining them, they became ſo conſiderable as to be courted by all parties in the civil wars that fol-

lowed. Till at length about the year 1030, they found themſelves in poſſeſſion of a conſiderable territory, of which Averſa was the capital.

It was not long after the year laſt mentioned, that William, ſurnamed Fier a Braſs, Drogo and Humphrey, three ſons of Tancred duke of Hauteville in Normandy, with their followers, joined their countrymen of Averſa. At this period the catapan or governor of the Greek ſettlements in Italy, was preparing to recover Sicily from the Saracens, and he immediately engaged a body of theſe under Fier a Bras, in the pay of the eaſtern emperor. The conſequence was, that the Saracen general was beaten and ſlain, chiefly by the aid of the Normans. They not feeling themſelves properly rewarded, returned however in diſguſt to Italy; and when the catapan was afterwards obliged to retire from Sicily, Fier a Braſs led his forces againſt him. The conſequence was, that he made himſelf maſter of the province of Apulia, at the ſame time taking the title of count of that territory; and he then rewarded each of his captains by giving them a town, village or diſtrict, in his new acquired territories.

On the death of Fier a Bras he was ſucceeded by his brother Drogo, ſoon after which the emperor Henry III. was crowned at Milan.

Three more of Tancred's ſons about this time arriving with their followers, Henry felt it would not be eaſy to ſubdue the Normans; he therefore thought it beſt to make them his friends. For this purpoſe, as the lord paramount, he granted them the inveſtiture of what they then poſſeſſed, namely, Apulia, the county of Averſa, and a moiety of the duchy of Benevento. But Henry ſtill wiſhed to get rid of them; and in the year 1053, in conjunction with Pope Leo IX. he commenced hoſtilities.

Leo began with excommunicating the Norman princes. They however obtained a complete victory, the Pope himſelf falling into their hands, and after detaining him a year, during which they treated him with great kindneſs and reſpect; his Holineſs not only took off the excommunication, but confirmed them in all their poſſeſſions.

Pope Nicholas, one of Leo's ſucceſſors alſo thought proper to excommunicate theſe princes; but they found means to turn his

reſentment into friendſhip. This was by ſurrendering all their poſſeſſions to him, and taking them back as fiefs to the holy ſee. After this Robert Guiſcard, the elder brother of the ſurviving ſons of Tancred, not only did homage to the Pope for all he held in Italy, but alſo for Sicily, which he intended to ſubdue: and he at the ſame time agreed to pay Nicholas and his ſucceſſors an annual tribute for both. Nicholas in return preſented him with conſecrated colours, declaring him ſtandard bearer to the church. Soon after this the Normans conquered Sicily, and Roger, the brother of Robert, held it as a fief under the latter with the title of count. This happened about the year 1067, and much about the ſame time Genoa took Corſica from the Saracens. Genoa had now began to vie with Venice in point of trade, they having in fact all the maritime commerce then in Europe between them.

During the minority of the emperor Henry IV. Richard count of Averſa, another of the Norman princes, added Capua to his territories. He then took the title of prince, which was confirmed by the Pope. Robert, whom his holineſs had cre-

ated duke of Apulia, alſo encreaſed his territories by wreſting Calabria from the Greek emperor. He now attempted a further addition by attacking the prince of Salerno. The latter then applied to Gregory VII. who filled the chair of St. Peter for protection as his liege lord. Gregory inſtantly interfered in favor of his vaſſal, and Robert perſiſting, was excommunicated. In return he ſeized that part of the duchy of Benevento which was in the poſſeſſion of the church ever ſince the dukes of Lombardy had been humbled. Gregory finding it more to his intereſt to have Robert his friend, made peace with him in 1077, and regained what had been taken from the church. Soon after this his quarrel with Henry IV. broke out, but in this place I ſhall only obſerve the emperor took Rome in 1084, and Gregory ſhut himſelf up in the caſtle of St. Angelo. There he remained till the duke of Apulia relieved him, and conveyed him to Salerno as a place of ſafety.

Robert had agreed to give a daughter in marriage to Conſtantine Ducas, the ſon of Michael the Greek emperor. The latter being depoſed, it brought on a conteſt between the duke of

Apulia and Alexius Comnenus, who had obtained poſſeſſion of that throne. This was followed by an invaſion of Dalmatia and Macedonia, where Robert had taken ſome places when he was obliged to go to the aid of Gregory. He now returned to his attack on the Greeks, who were ſupported by the Venetians; and Robert loſing his life in 1085, the enterpriſe was abandoned.

I have not gone into any minute account of Italy. Suffice it to ſay, that from the year 800, to the end of this æra, it afforded nothing but ſcenes of diſcord, blood and horror. The Greeks—the Saracens—the Normans—the Emperors—and the Popes, were during this period perpetually contending for power. All its petty princes and nobles were involved on one ſide or the other: and murder, aſſaſſination, and almoſt every vice abounded.

The writers of the æra we have been reviewing, excluſive of thoſe on controverſy and religion, were very few in number. Thoſe worth mentioning, are Alfred king of England, who not only gave digeſts of the laws, but wrote ably on different ſubjects. Eginhart, who was ſecretary to

Charlemagne, and who is the firſt that gave a hiſtory of Germany. In the Greek empire the patriarch Photius, whom I have elſewhere had occaſion to mention, wrote ably on ſeveral ſubjects: Eutychius who was alſo a patriarch of Conſtantinople, wrote ſome annals; and Suidas another Greek writer, compoſed an hiſtorical and geographical dictionary. But the moſt celebrated man of this æra, was Avicenna, who flouriſhed in the 11th century. He was a native of Arabia, and not only the ableſt phyſician then exiſting, but alſo the moſt learned and copious author. One of his works compriſed an account of every thing he thought worth knowing from the beginning of the world to his own time: and this Encyclopædia contained 20 volumes.

NINTH LETTER.

WE are now to examine the progreſs of the papacy, and the ſtate of religion. You have ſeen Leo III. under the auſpices of Charlemagne, become a conſiderable temporal prince: and in ſpirituals, he had been declared ſuperior to all men, and accountable to God alone. In conſequence of this high exaltation, when Stephen IV. his ſucceſſor, went to France to crown the emperor Lewis, that monarch met him, and proſtrated himſelf thrice before his Holineſs: and the biſhops and monks in imitation of the head of the church, alſo claimed to be ſuperior in every thing, to the laity.

Nothing worth mentioning took place in the pontificates of Paſchal I. Eugenius, Valentinus, Gregory IV. and Sergius II. But in the reign of Leo IV. the Saracens committed ſo many depredations, that he found it neceſſary to completely fortify Rome. He at the ſame time rouſed the Italians to fit out a fleet, which proved decidedly victo-

rious againſt thoſe invaders. It is after Leo, who died in 855, that a woman called Pope Joan, is by ſome alledged to have filled the chair of St. Peter: but that ſeems devoid of truth, and Benedict III. was I believe the immediate ſucceſſor of Leo. Nicholas, who next obtained the papacy, was the firſt who received the honor of a coronation: and going ſoon after to viſit the emperor Lewis II. who was in the neighbourhood of Rome, that prince went out to meet him, and diſmounting, led his Holineſs's horſe by the bridle for a conſiderable ſpace; taking care to obſerve the ſame ceremony when he departed. But his pontificate is chiefly memorable for his quarrel with the ſee of Conſtantinople. The eaſtern emperor Michael III. had depoſed Ignatius, the patriarch of Conſtantinople, and placed in that high dignity Photius, a favorite eunuch. But as Photius had not been in orders, he for form ſake firſt paſſed through all the clerical degrees in the ſpace of ſix days. Nicholas as head of the Chriſtian church thereupon excommunicated him; and the new patriarch of Conſtantinople returned the compli-

ment. Some of the reaſons aſſigned by the latter are too curious to paſs over. He alledged, that in the weſt Nicholas allowed them to uſe unleavened bread in the euchariſt—to eat eggs and cheeſe in Lent—and that the prieſts did not ſhave their beards.

An event happened in the pontificate of Nicholas that marked the encreaſing power of the papacy. Teutberga, the wife of Lothaire king of Lorraine, had been accuſed of inceſt with her brother. This produced an ordeal trial, and her champion having taken a conſecrated ring out of a veſſel of boiling water without being ſcalded, ſhe was acquitted. Teutberga however afterwards, as her friends alledged, from fear, and not from guilt, confeſſed the crime. Lothaire then obtained a divorce from his own clergy, whom he cauſed to be aſſembled; after which he married one of his miſtreſſes named Waldrade. The Pope conſidering this as derogatory to his authority, annulled what the French clergy had done, at the ſame time depoſing Gontier, archbiſhop of Cologne, who had taken an active part in the buſineſs. Nicholas then excommunicated Wal-

drade, and compelled Lothaire to take back Teutberga. That monarch however again put her away, and replaced his miſtreſs. This occaſioned a new conteſt, which Nicholas, who was ſurnamed the Great, did not live to terminate.

Nicholas aſſerted a right to greater power than any who had preceded him. He of his ſole authority re-eſtabliſhed a clergyman in France, who had been formally degraded by the body to which he had belonged. He entertained appeals from all who complained of their biſhops. And in the diſputes between the emperor Lewis and Charles the Bald, for Provence, he ordered that the emperor ſhould not be interrupted in governing the kingdoms, which he held in virtue of a ſucceſſion confirmed by the holy ſee; and by the crown which the ſovereign Pontiff had placed upon his head.

Under the next Pope, Adrian II. Gontier made his peace, by acknowledging the papal claims, which he had denied under the laſt Pontiff. Thus deſerted, Lothaire, finding himſelf unequal to the conteſt ſubmitted, and went to

Rome. There, in order to get rid of the excommunication, he and ſome of his followers ſwore, though contrary to the truth, that he had not bedded with Waldrade after Nicholas had ordered him to the contrary. It was then agreed that the whole matter ſhould be determined by a council, in which the Pope's legates ſhould preſide: but the death of Lothaire put an end to the buſineſs.

Ignatius being reſtored at Conſtantinople, the then Greek emperor ſent to Rome all the acts of Photius and his council, that related to Nicholas. After having them condemned and burned, Adrian deputed legates, who preſided in a council at Conſtantinople for the trial of Photius and his followers. There a new diſpute aroſe between the legates and Ignatius, about Bulgaria, the former alledging it was under the ſee of Rome, whilſt the latter inſiſted it belonged to the eaſtern church.

The next Pope, John VIII. abſolved the emperor Lewis from an oath which he had taken to the duke of Benevento, and from that time this was one of the powers claimed and exerciſed by

the papacy. Bulgaria was in this pontificate ceded to the ſee of Rome by Photius, who had been reſtored to that of Conſtantinople, and who made his peace by this ſurrender. A quarrel now took place between John and the marquis of Tuſcany and duke of Spoleto, in conſequence of which the Pope was obliged to fly from Italy. He then called a council at Troyes where he excommunicated thoſe princes, and it was at the ſame time declared by this aſſembly, that the powers of the world ſhould not dare to ſeat themſelves in the preſence of biſhops, unleſs deſired. John dying as is ſuppoſed by violent means, was ſucceeded by Martin II. who as well as his ſucceſſor Adrian III. had freſh quarrels with Photius.

The emperor of the weſt being at this time unable to attend to Italy, Adrian, at the deſire of moſt of the Italian princes decreed, that in caſe the then emperor died without male iſſue, no one that was not a native of Italy ſhould in future be crowned by the Pope: the intention of which was to confine the dignity of emperor to the Italian families. The next Pontiffs were Stephen VI. Formoſus, Boniface VI. and Stephen VII.

There had been great diſputes and contentions, in the three laſt elections, and Stephen bore a peculiar hatred to Formoſus. On his elevation he therefore cauſed the body of that Pope to be taken from its grave, and brought to trial after arraying it in the pontifical habit. It had been conſidered criminal for any man to leave one biſhopric for another; and the charge was, that Formoſus when biſhop of Porto, gave it up for the ſee of Rome. The fact being undoubtedly ſo, condemnation followed. Three of the fingers in conſequence of the ſentence were then cut off; after which the remains were thrown with ignominy into the Tiber. In a ſubſequent revolt Stephen himſelf was impriſoned in a dungeon, where he was ſtrangled. The ſentence againſt Formoſus was then reverſed by Romanus, the next Pope; but as he lived only a few months, the body was not recovered and re-interred till the following pontificate of Theodore II. John IX. Benedict IV. and Leo V. were the next Popes; the latter of whom died in priſon, where he had been thrown by means of his ſucceſſor Chriſtopher, who very ſoon experienced a ſimilar fate. Theſe ſeven

Popes only reigned about as many years, and Sergius III. who had been the competitor of the laſt three, was at length ſucceſsful. He owed his exaltation chiefly to the arms of Adelbert, marquis of Tuſcany, who had found means to poſſeſs himſelf of the caſtle of St. Angelo.

There was at this time a woman of high birth and rank at Rome, named Theodora, who had two daughters, the one called after herſelf, and the other Marozia. All three were remarkable for their wit, beauty, addreſs and debaucheries; and in fact by their intrigues they governed the city. Marozia had been the miſtreſs of the marquis of Tuſcany, by whom ſhe had a boy called Alberic; but ſhe now thought proper to be connected with Sergius, to whom ſhe bore a ſon named John.

Sergius's immediate ſucceſſors were Anaſtatius III. and Lando, both of whom died in about two years, and then John X. was elected through the influence of Theodora the elder, with whom he was a favored gallant.

Wido, the ſon of Adelbert, and now marquis of Tuſcany, married Marozia, though ſhe had

been, as I have before mentioned, the concubine of his father. They then ſeized the Pope, who was not ſufficiently ſubſervient, and as it is ſaid, ſmothered him. Leo his ſucceſſor, after a few months, it is ſuppoſed, was alſo diſpatched by this infamous couple; and on the death of Stephen VIII. who next filled the chair of St. Peter, Marozia's ſon John, though extremely young, was elected.

Wido having died as was ſuppoſed by poiſon, Marozia now married his brother Hugh, who was king of the Lombards. But Alberic her ſon drove Hugh out of Rome, and ſeizing his mother and the Pope, he threw them into priſon, where they ſoon after died as was ſuppoſed by violence. Stephen IX. who was the next Pope, then reconciled Alberic to Hugh, a daughter of the latter being given to the former in marriage.

On the death of Stephen another was elected, who took the title of Stephen X. This was againſt the wiſhes of Alberic, and a tumult following, Stephen's face was ſo disfigured, that he never afterwards appeared in public. He was ſucceeded in 942, by Martin III. who was followed by Aga-

petus II. and then Octavianus Sporco, a grandſon of Morozia was elected. He took the name of John XII. and in general every following Pope changed his real name to that of one of thoſe who had preceded him.

The Italians had continued from the year 922 to 962 without any connection with the German or Weſtern emperors. But the miſeries they ſuſtained and were then ſuffering under Berengarius the Younger, as I have elſewhere mentioned, induced moſt of them to unite with this Pope in calling in Otho the Great. John however was not ſincere, and Otho had him tried for different crimes and depoſed.

Otho having eſtabliſhed himſelf in Italy, got Leo VIII. elected, and the clergy and people of Rome bound themſelves by oath never to acknowledge any ſucceſſor of Leo without the emperor's approbation. But the emperor had ſcarcely retired when John was reſtored, and Leo obliged to fly. A decree was then made by John and his council that no inferior could degrade a ſuperior, meaning that no power could depoſe a Pope. On John's death, the manner of which I have elſe-

where mentioned; the Romans, inſtead of recalling Leo, elected Benedict V; but Otho making himſelf maſter of Rome, Leo was reſtored. Neither he nor his competitor however long ſurvived it.

The Romans now waited for ambaſſadors from the emperor, and on their arrival John XIII. was elected with their approbation. His haughtineſs produced a revolt, but Otho was able to maintain him. It was during this pontificate that Poland embraced chriſtianity. The inhabitants of that nation wiſhed to have the church ſervice in their native tongue. This being however contrary to the rules of the holy ſee, they were obliged to ſubmit to its being performed in latin, a language of which they were totally ignorant.

On John's death, Benedict VI. was choſen, but by a revolt, headed by a popular man of the name of Cincius, he loſt his life, being ſtrangled in about two years after this election.

The next Popes were, Donus II. Benedict VII. John XIV. and Boniface VII. the latter of whom depoſed John his predeceſſor, and had him put to death. Boniface dying ſoon after,

his character was ſo infamous, that the body was inſulted by the Roman people with every mark of rage and contempt.

John XV. who was now elected, withdrew from Rome, till Creſcentius, who at this time was the leader of the people, invited him to return. This Pope, in 993, canonized a deceaſed biſhop, declaring he might thenceforth be worſhipped and invoked as a ſaint, reigning in heaven with Jeſus Chriſt. This is the firſt inſtance I have met with of a regular papal canonization; but it ſoon became a common practice, and greatly enriched the coffers of the holy ſee: which was probably foreſeen by John, who was remarkably avaricious.

On the death of John, the emperor Otho III. procured the vacant chair for his couſin Bruno, who took the name of Gregory V. But Creſcentius raiſing a rebellion, Gregory was forced to fly, and John XVI. was elected. Otho, enraged at theſe proceedings, came with a force ſufficient to defeat Creſcentius: and the latter and his principal followers being made priſoners, they were executed by the emperor's orders.

Otho at the ſame time, after cauſing the noſe of John XVI. to be cut off, and his eyes to be put out, had him deſtroyed, by throwing him from the top of the caſtle of St. Angelo.

Gregory being fully reinſtated, a council was now called, at which Otho aſſiſted. The chief object of it was, to try the cauſe of Robert king of France, whoſe marriage with Berta, the widow of the count of Champagne, was ſaid to be uncanonical. The council declared the marriage void, becauſe Robert, during the life of the count, had been godfather to one of her children. The Pope then excommunicated Robert and his queen, at the ſame time ſuſpending the archbiſhop of Tours, who had given the nuptial benediction, and ſuch biſhops as had aſſiſted at it. The French monarch at firſt oppoſed this iniquitous ſentence; but he was at length obliged to part with Berta, from the abhorrence in which he was held by his ſubjects.

Silveſter II. who ſucceeded Gregory, gave the title of ſaint to Stephen king of Hungary. He alſo appointed him legate for life, on account of his zeal for chriſtianity; at the ſame time

ſending him a crown, that has been ever ſince uſed in the Hungarian coronations.

The pontificates of John XVII. John XVIII. and Sergius IV. who ſucceeded ſucceſſively to the papacy, had not any thing memorable. The next Pope, Benedict VIII. made ſucceſsful war againſt a Saracen ſettlement in Tuſcany: and in his pontificate, a number of Jews, inhabitants of Rome, were puniſhed with death, on an allegation of raiſing a great ſtorm, by inſulting an image of Chriſt. In this Pope's time, the biſhopric of Bamberg in Germany was added to the poſſeſſions of the church by the emperor Henry II. who alſo agreed to pay to the holy ſee an annual tribute of a white horſe, and 100 marks of ſilver.

The next Pope was John XIX. and at the time of his death two factions diſturbed Rome, the one called the Pandolphi, and the other Ptolomei. The firſt now elected Benedict IX. though only twelve years old, and the latter, Silveſter III. who was able to exclude his young competitor. Benedict, after attaining to manhood, was reſtored, but finding himſelf deſpiſed, he reſigned in favor of a prieſt named John. He

however afterwards changed his mind, and the three, having their reſpective followers, claimed and exerciſed the papal authority, at the ſame time ſharing its revenues. The lives of all were abominable, and Gratian, repreſenting to them the danger and inſtability of their ſituation, and at the ſame time bribing them, obtained their reſignations, whereupon he was elected by the people of Rome, under the name of Gregory VI. But the emperor Henry III. afterwards depoſed him, and procured the papal chair for Clement II. On that Pope's death, which happened very ſoon, Benedict IX. re-aſſumed the papacy, till the emperor had Damaſus II. appointed by his own mere authority; and on Damaſus's death, he exerciſed the ſame power in favor of his uncle Leo IX. Leo however inſiſted that his nomination ſhould be ſubmitted to the people of Rome, which was accordingly done. Their approbation followed, and he then ſtudied to reform the diſſolute manners of the clergy, the great majority of whom had long been notoriouſly profligate. The emperor at this period added to the territories of the

church, by giving his uncle the city and dukedom of Benevento, at the ſame aiding him with a body of forces againſt the Normans, who were become extremely formidable. But the Pope being made priſoner, as you have before ſeen, he was obliged to comply with their terms, as I have elſewhere mentioned. During this pontificate, one Berengarius ventured to deny tranſubſtantiation, as John Scotus, who flouriſhed in the beginning of the ninth century, had done before him.

On the death of Leo, Hildebrand, a monk who had become extremely conſpicuous in Rome, was diſpatched by the people and clergy of that city to the emperor Henry III. with the important commiſſion of recommending Victor II. to his approbation. It being given, Victor afterwards, at the deſire of Henry, commanded Ferdinand king of Caſtille to lay aſide the title of emperor, which he had aſſumed in his own dominions, and the pope was obeyed. Victor alſo thought it neceſſary to condemn the doctrine of Berengarius.

Stephen IX. who next filled the papal chair, only lived about a year, and then a conteſt followed between Benedict X. and Nicholas II. in which the latter prevailed, owing to the influence of Hildebrand, and Agnes, the mother of the emperor Henry IV.

In this laſt pontificate Berengarius was forced to deny all his tenets. By the ſame council that obliged him to do ſo, it was eſtabliſhed, that every new Pope ſhould be elected in a manner hitherto unknown. The cardinal biſhops were to nominate in future, but the clergy, the people and the emperor muſt reſpectively agree to the perſon they fixed on, before his elevation was valid: and if the cardinal biſhops thought a free election could not be had at Rome, it might be held at any other place. It was alſo at this time enacted, that relations within the ſeventh degree could not be joined in marriage; but as it was afterwards fixed that the Popes could at their pleaſure diſpenſe with this law, it became no inconſiderable branch of their revenue.

On the death of Nicholas, in 1061, two competitors appeared. Alexander II. who was one of them, having the ſupport of Hildebrand, prevailed. He was conſecrated without conſulting the guardians of the young emperor Henry IV. and when this conduct was queſtioned, the Pope, by the advice of Hildebrand, inſtead of ſubmitting, claimed to be Henry's ſuperior; and as ſuch, he ſummoned the young emperor to appear before him. This is the firſt inſtance of ſuch a requiſition, but the Pope dying, it had no immediate conſequence.

On the death of Alexander, Hildebrand himſelf became Pope, by the title of Gregory VII. This was in the year 1073, and as I think his pontificate was the ſummit of the papal power, I ſhall go into it pretty minutely. Hildebrand was no ſooner ſeated in the chair of Peter than he claimed openly and directly to be ſupreme on earth. Philip king of France trembled at his threats, for the puniſhment of crimes committed by him, and promiſed amendment. Robert Guiſcard however ſuffered excommunication, rather than relinquiſh the ſiege of Bene-

vento. The views of Gregory were bounded only by the world, and though he was not able to execute it, the cruſade againſt the Aſiatics, for the recovery of the Holy Land, originated with him.

I ſhall not mention a number of acts that only related to individuals, but endeavour to give you a bold view of his conduct. In a council held at Rome, 1075, he iſſued a decree againſt lay inveſtitures. To underſtand this, it is neceſſary to obſerve, that the Chriſtian princes of the Weſt, though they often left the election of biſhops to the people and clergy, yet they claimed, and ſometimes exerciſed, the right of nomination; but in every inſtance the right of confirmation. Inveſtiture accompanied this confirmation, which was given by delivering a paſtoral ſtaff, or a crozier, and a ring. Theſe inveſtitures were now too generally ſold, which was Gregory's pretence: but his real intention was, to render all orders of the clergy independent of their princes, and dependent on him;—the conſequence of which would have been that dominion over all, which was the uni-

form object of his ambition. Having premiſed thus far, I will give you Gregory's own words, as uſed in the decree I allude to.

" If any one ſhall henceforth accept of a biſhopric or abbey from a layman, let him not be looked upon as a biſhop or abbot, nor any reſpect be paid to him as ſuch. We moreover exclude him from the grace of St. Peter, and forbid him to enter the church, till he has reſigned the dignity that he has got by ambition, and by diſobedience, which is idolatry." And this decree extends to inferior dignities. In like manner, " If any emperor, duke, marquis, count, or any other ſecular perſon whatever, ſhall take upon him to give the inveſtiture of a biſhopric, or of any other eccleſiaſtical dignity, he ſhall be liable to the ſame ſentence."

The Pope did not fail to acquaint the young emperor with this decree, at the ſame time threatening him with excommunication if diſobedient. Henry, then at war with the Saxons, wrote a temporizing anſwer, but at the ſame time paid no regard to ſuch prohibitions. Gregory however perſiſted, and at length Henry

called a council of biſhops at Worms, where the Pope was depoſed. When this was made known to Gregory, he, in a council at Rome, in the name of Almighty God, Father, Son, and Holy Ghoſt, and as he alledged by their authority, forbade Henry thenceforth to meddle with his government of the Teutonic kingdom or Italy. He abſolved all chriſtians from the oaths of allegiance, they had or ſhould take to him; and he then anathematized him, in the name of St. Peter.

The Pope and emperor were now at iſſue, and the latter was ſoon to feel the wonderful heighth to which ſuperſtition, and a long and artful plan, purſued by almoſt every Pope, had brought the former. The biſhops who had joined in depoſing Gregory daily fell off, and reunited themſelves to the holy ſee. The conſequence was, that the people at large beheld their ſovereign with horror, and the great lords of Germany, ſome from perſonal reſentment, and others from a blind zeal for the papacy, were reſolved to act againſt him. In this ſituation, a great meeting of the chief German per-

ſonages took place at Tribur, where legates from the Pope alſo attended, and the following reſolutions were entered into. "That Henry ſhould be tried at a general diet, in which the Pope ſhould preſide, and after hearing all parties, his judgment ſhould be concluſive. Henry was alſo, till tried, to diſband his forces—to diſmiſs from about him all whom the Pope had excommunicated—to withdraw his garriſon from Worms, and reinſtate its biſhop. He was likewiſe to lay aſide every enſign of royalty, and in no wiſe to interfere in public matters, till the deciſion of the Pope, at the aſſembly which was to meet at Augſburgh was made known.—And beſides theſe things, he was enjoined to get abſolution from Gregory, within the year, from the date of his excommunication.

A thouſand arguments as to the papal influence at this period, would not equal a few facts, I am now going to relate. Henry felt, the minds of his German ſubjects ſo entirely obedient to the Pope, that he ſubmitted. He croſſed the Alps with a ſmall retinue, and reached where

the Pope then reſided. Gregory was at this time with the counteſs Matilda, at her ſtrong caſtle of Canuſiam. It was with a good deal of ſolicitation that, Henry could gain admittance at all, as the diet called at Augſburgh had not met; but at length that difficulty was got over, and the emperor was allowed to make his peace in the following manner. The caſtle being ſurrounded with three walls, on his getting entrance within the outermoſt, all his attendants were diſmiſſed. On entering within the ſecond, he was ſtripped of his own garments, and clad in a coarſe woollen Tunic. In this ſituation he was to wait bare-footed and bare-headed till the Pope ſhould give orders for the third gate being opened: and tho' it was in the midſt of froſt and ſnow, he was ſuffered to remain from morning till night without refreſhment, for three days ſucceſſively, imploring God and the Pope to forgive him. At length he was admitted and abſolved on conditions which he was ſworn to obſerve: and the counteſs, who had interceded for him, was likewiſe obliged to ſwear on certain relics, that he would not for-

ſwear himſelf. The terms were as follows " that he ſhould offer at the time and place, the Pope ſhould appoint, to anſwer in a general diet of the German lords the charges brought againſt him, and at the ſame time own the Pope for his judge. That he ſhould abide by his deciſion, and keep or reſign the crown, as Gregory ſhould decide, and never ſeek to revenge himſelf on his accuſers. That till judgment was given and his cauſe finally decided, he ſhould lay aſide all badges of royalty—ſhould not meddle on any pretence whatſoever with public affairs—and ſhould levy no money on his ſubjects but what was neceſſary for the ſupport of his family. That all who had taken the oath of allegiance to him, ſhould be abſolved from that oath, before God and man. That he ſhould for ever remove from his preſence Robert biſhop of Bamberg, Udalric of Coſheim, and all other evil counſellors. That if he ſhould clear himſelf of the crimes laid to his charge and remain king, he ſhould be ever obedient and ſubmiſſive to the Pope, and concur with him to the utmoſt of his power in reforming the abuſes,

that cuſtom had introduced, againſt the laws of the church, into his kingdom." Laſtly if he failed in any of theſe conditions, his abſolution ſhould be null, he ſhould be deemed guilty of the crimes laid to his charge as if he had owned them, ſhould never again be heard, and the lords of the kingdom abſolved from their oaths, ſhould be at full liberty to elect another king in his room.

By this degradation Henry, on returning to Lombardy, found all its biſhops and lords who were before ready to defend him, on the point of deſerting his intereſts. To regain them, he therefore reſolved to break through all his engagements with Gregory: and having done ſo he ſoon found himſelf at the head of a formidable army. Gregory on his part proceeded to elect a new emperor in concert with the Germans, and Rodolph duke of Suabia was raiſed to that dignity. Beſides the weapons of excommunication, the Pope at this time thought proper to reconcile himſelf with Robert Guiſcard, and to inveſt him with the dukedoms of Apulia, Calabria and Sicily. Robert in return ſwore

fealty to Gregory and his ſucceſſors, and that he would defend the rights of St. Peter, and protect his Holineſs, againſt all his enemies.

Henry now paſſed the Alps, and had two engagements with Rodolph, in the firſt of which he was victorious, but in the latter unſucceſsful. Theſe actions being undeciſive, opened a road to new negotiations, and in a council now called by Gregory, ambaſſadors from both emperors appeared and promiſed to abide by the Pope's deciſion, or that of his legates, at a congreſs to be aſſembled. New hoſtilities however commenced, and Henry was again depoſed and excommunicated, his Holineſs at the ſame time ſending a crown to Rodolph. Henry on his part aſſembled a council of ſuch biſhops as favored his intereſt, and with their approbation elected Clement III. to be Pope in the place of Gregory. Not long after this Rodolph fell in battle, and Henry returning to Italy, defeated the forces of the counteſs Matilda, and beſieged Rome.

Gregory now ſet up a new competitor for the empire, in the perſon of Count Herman;

but in 1084 Rome was taken, and Clement was inaugurated. Gregory was however ſtill maſter of the caſtle of St. Angelo, and Robert Guiſcard coming to his aid, Henry found it neceſſary for the preſent to retire, on which the Pope was relieved and conveyed to Salerno, where he died in 1085.

Beſides this great conteſt with Henry, Gregory had been engaged in various affairs, all of which had for their object, the exaltation of the papacy above every other earthly power. He made the metropolitans take oaths of vaſſalage to him, and as they exacted the ſame from the inferior clergy, the church was almoſt every where made dependant on the ſee of Rome. Gregory alſo ſeized every poſſible opportunity of claiming and exerciſing dominion over countries and princes. He granted to Count Evulus in Spain all he ſhould conquer from the Moors. He claimed ſuperiority over France, and demanded Peter pence by way of tribute. In a diſpute about the crown of Hungary between Solomon and Geiſa, Gregory aided the latter, on his owning himſelf his vaſſal, and Ladiſlaus

who ſucceeded Geiſa, declared—that he owed his power to God, and under him to none but St. Peter, whoſe commands he ſhould ever readily obey, when ſignified to him by his ſucceſſors in the Apoſtolic ſee. He made Demetrius, the duke of Dalmatia a king, on his ſwearing allegiance to him, and his ſucceſſors in the ſee of Rome, and on his conſenting to pay an annual tribute of two hundred pieces of ſilver. Demetrius likewiſe ſolemnly engaged to behave on all occaſions, as became a true ſon of the Holy Roman Church, and a faithful vaſſal of the Apoſtolic ſee. A ſon of the czar of Ruſſia coming to Rome, Gregory made him partner in the kingdom with his father, on his taking the oath of fealty to the papal power, and the Pope at the ſame time wrote to the czar, that he doubted not his approbation, as Peter would from thenceforth defend Ruſſia as his own. Poland had originally paid a voluntary ſum annually to Rome, but Gregory had demanded, and received it as a tribute. He alſo claimed Saxony as a fief given by Charlemagne, and he likewiſe attempted to make Denmark admit him as their

liege lord. England did not eſcape his attention, but William the conqueror carefully guarded againſt his views, taking care to keep his clergy from becoming independent of the crown. In Italy, not only the Normans, but alſo moſt of the petty princes, held their territories in a ſort of vaſſalage under the Pope. Thus every where in the weſt of Europe Gregory claimed, not only a ſpiritual, but a temporal ſuperiority; and in moſt of thoſe countries theſe claims were more or leſs acknowledged. Bower in his lives of the Popes, claſſes their objects under certain heads; and as Gregory VII. brought the papal plan to its ſummit, I ſhall here give them verbatim.

1ſt. The Roman church was founded by none but our Lord.

2d. The Roman Pontiff alone ſhould of right be ſtiled univerſal biſhop.

3d. He alone can depoſe and reſtore biſhops.

4th. The Pope's legate, though of an inferior rank, is in councils to take place of all biſhops, and can pronounce ſentence of depoſition againſt them.

5th. The Pope can depoſe abſent biſhops.

6th. No man ought to live in the ſame houſe with perſons excommunicated by him.

7th. The Pope alone can make new laws, can eſtabliſh new churches, can divide rich biſhoprics, and unite poor ones.

8th. He alone can wear the imperial ornaments.

9th. All princes are to kiſs his foot, and to pay that mark of diſtinction to him alone.

10th. His name alone ought to be commemorated in the churches.

11th. There is no name in the world but his; that is, as ſome underſtand it, he alone is to be ſtiled Pope. The name of Pope formerly common to all biſhops, was appropriated, as Father Paul obſerves, by Gregory VII. to the Roman Pontiff.

12th. It is lawful for him to depoſe emperors.

13th. He can tranſlate biſhops, from one ſee to another when thought neceſſary.

14th. He can ordain a clerk in any church whatever.

15th. A clerk ordained by him muſt not be preferred to a higher degree by any other biſhop.

16th. No general council is to be aſſembled without his order.

17th. No book is to be deemed canonical but by his authority.

18th. His judgment no man can reverſe, but he can reverſe all other judgments.

19th. He is to be judged by no man.

20th. No man ſhall preſume to condemn the perſon that appeals to the Apoſtolic See.

21ſt. The greater cauſes of all churches ought to be brought before the Apoſtolic See.

22d. The Roman Church never has erred, nor will ſhe ever err, according to ſcripture.

23d. The Roman Pontiff, canonically elected, becomes undoubtedly holy, by the merits of St. Peter, according to the teſtimony of St. Ennodius biſhop of Pavia, and many of the fathers, as is related in the decrees of Pope Symmachus.

24th. With his leave an inferior may accuſe his ſuperior.

25th. He can depoſe and reſtore biſhops, without aſſembling a ſynod.

26th. He is not to be deemed a Catholic, who does not agree with the Roman Church.

27th. The Pope can abſolve ſubjects from the oath of allegiance which they have taken to a bad prince.

I have been thus particular in regard to the pontificate of Gregory VII. becauſe in it was diſplayed the full purpoſes of the Romiſh See. But tho' under favorable circumſtances ſuch claims were occaſionally ſubmitted to; the intereſt of princes was too much annoyed by them, ever to permit their being permanent. The avowed object of Gregory, was to be the ſupreme lord both in ſpiritual and temporal affairs: and had his tenets been fully eſtabliſhed, the Popes would not only have diſpoſed of all eccleſiaſtical preferments, but likewiſe of every ſtate and kingdom that acknowledged their authority. Under Gregory however it obtained the higheſt ſummit it ever arrived at, and in the next period it will be fully obvious to you, that its power began to decline.

During the æra I am now treating of, the forms of religion had become ſtill more abſurd and abominable. Its ceremonies were increaſed, and every new inſtitution was calculated to impoſe on a ſuperſtitious and ignorant laity, whoſe very crimes were made the ſources of wealth and power to the clergy. Numbers of the biſhops had from time to time headed armies, and many both of the higher and lower orders of clergy, were notoriouſly debauched and profligate. Many of the Popes, and particularly of the tenth century, were peculiarly abandoned. How ſuch characters could ever be ſuppoſed to be armed with the power of forgiving ſins, and to be intruſted with the exerciſe of divine authority is almoſt incredible. It is however but juſtice to the generality of the Italian ſtates to ſay, that they ſaw and deteſted the crimes—the ſchemes—and the arrogance of moſt of thoſe who filled the chair of St. Peter: and it was chiefly in remote countries that their perſons were deemed ſacred, and their decrees infallible. The ſtate of chriſtianity in what remained of the Greek empire was nearly as much debaſed as in thoſe countries that acknowledged the See

of Rome. A heap of ceremonies, with endleſs controverſies, were the ſubſtitutes of pure religion and morality. The clergy however had neither the wealth or power of thoſe in the weſt: and their lives and manners were conſequently leſs vicious and debauched.

The ableſt and moſt learned writers of the æra we have been reviewing on religious matters, were Erigena, commonly called John Scotus, who was born either in Great Britain or Ireland, and who was co-temporary with Alfred. Photius the patriarch of Conſtantinople. St. Odo the abbot of Cluni. And Nicetas, ſurnamed Serron.

TENTH LETTER.

THERE is ſcarcely a darker period of the world, nor in which more wickedneſs and wretchedneſs prevailed, than that on which I am now to comment. In thoſe countries of Aſia and Africa, known to the authors of the middle centuries, the moſt dreadful conteſts every where prevailed. The Saracen and Turkiſh dynaſties, were perpetually at war with each other, and they were at the ſame time diſtracted by internal diſſenſions. Whilſt the caliph of Bagdad, the head of the religion of Mahomet, continued to have power, he was able to keep up ſome degree of union, at leaſt between nation and nation. But being at this time a mere cipher, the muſſelmen had not even that ſlight bond to keep them at peace with each other.

In the remnant of the Greek empire you have ſeen revolution follow revolution with the greateſt rapidity, and all of them attended with ſcenes of blood, and the moſt dreadful acts of cruelty. To

theſe civil diſſenſions were added their eccleſiaſtical diſputes and perſecutions. By repeated wars with the Saracens and Turks, the Greeks became exhauſted in men and money. The conſequence was, the loſs of all their Aſiatic poſſeſſions, a few places on the ſea coaſt excepted: and their European territories had experienced ſeveral foreign attacks of a very diſagreeable nature. In the year 1085, the great lords throughout what had been the Weſtern Empire, England and Normandy excepted, had become petty tyrants, and the regal power was rather nominal than real. This was ſo general, that thoſe whoſe property was allodial, in moſt places thought it better to ſurrender it to the next powerful nobleman, and take it back as a benefice, performing certain duties to him, and in return obtaining his protection. Many of thoſe who were deemed freemen, for the ſame reaſon, preferred becoming ſlaves of the firſt claſs to the nobles, and to the biſhops, abbots and religious houſes who had great landed property: for at this time the clerical higher orders had great eſtates, owing to the gifts and bequeſts of a ſuperſtitious, vicious and ignorant laity, who

thought they could purchaſe eaſe and ſafety to their ſouls, by the maſſes to be ſaid for them in return for ſuch donations. The great lords, beſides encreaſing the number of their followers, had likewiſe ſtrongly fortified their places of reſidence, and they frequently engaged in open war with each other. They alſo frequently pillaged ſuch merchants or travellers as entered their territories. This occaſioned in ſome places, particularly in Italy, an aſſociation of cities and towns for common defence. There were alſo many inſtances where a city obliged a neighbouring lord to reſide a part of the year in it, and to league with it for mutual protection. The moſt powerful of the nobles in the different kingdoms had likewiſe another means of aggrandizing themſelves and their families. This was by grants from the impotent kings, making the principal offices of the ſtate, which they held, hereditary to their deſcendants. Thus at the cloſe of the period I am ſpeaking of there was not a king in Europe who was able to carry on any ſettled ſyſtem of laws and government, except in England and Normandy. And in

the former of theſe, the people were in fact ſlaves, who were ſuffering under the laſh of recent conqueſt; and the inhabitants of the latter were harraſſed by foreign wars, and by civil contentions.

In the year 1085, the whole of the then known world may be ſaid to have been in a ſtate of warfare, anarchy, ſlavery and ignorance. Beſides the total want of all true government and wiſe legiſlation, religion was every where ſo perverted, as to have become a ſource of miſery and oppreſſion, inſtead of conducing to freedom and happineſs: and to be rather an encourager of vice than the promoter of virtue. As for uſeful knowledge and the fine arts, they may be ſaid to have been juſt kept alive at Conſtantinople and Cordova. Any thing like learning was confined to the clergy, there being ſcarcely a layman who could either read or write: but the talents of the former, with a very few exceptions, were applied to the moſt miſtaken and wretched arguments, on the myſterious parts of the ſacred writings. In ſhort, the language of Milton, when ſpeaking of the place to which

Satan and his crew had fallen, might well be applied to the ſtate of the world at the death of Gregory VII. For it is no exaggeration to ſay, that at that period, DARKNESS VISIBLE covered the Earth.

MVSEVM
BRITAN
NICVM

END OF THE SIXTH VOLUME.